

Satyam Aradhana

Devotional chants dedicated to
Sri Swami Satyananda Saraswati



Yoga Publications Trust, Munger, Bihar, India

Satyam Aradhana



SWAMI SATYANANDA SARASWATI

1923~2023

CENTENARY CELEBRATIONS

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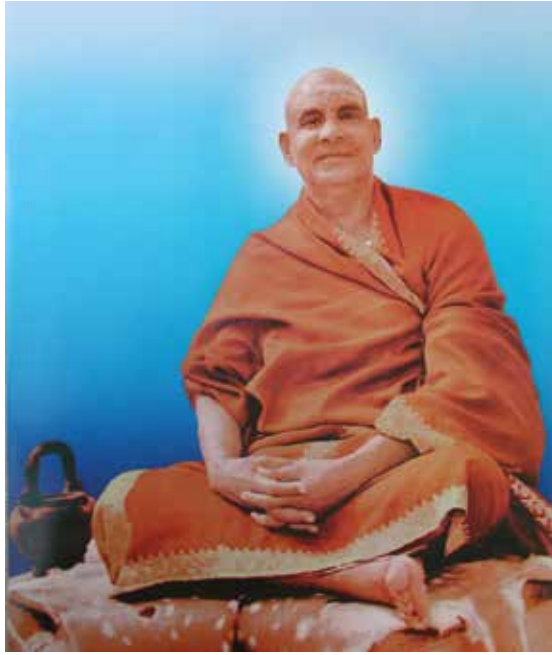
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Dedication

*In humility we offer this dedication to
Swami Sivananda Saraswati, who initiated
Swami Satyananda Saraswati into the secrets of yoga.*



Dedication

*To our guru Sri Swami Satyananda Saraswati
who continues to inspire and guide us
on our yogic and spiritual journey.*

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Introduction

A guru plays the role of a lighthouse in the life of a disciple. The word guru comes from the saying: *Gukarh tamsi prokto rukarh* which explains that the letters *gu* mean 'darkness' and the letters *ru* mean 'remover'. A guru dispels darkness from life. According to some wise men, the 'gu' in guru denotes quality and the 'ru' denotes form. There exists a cause and effect relationship between quality and form. When divine qualities manifest in a human being, then that man takes on the veritable form of the divine. Then, the existence of the formless and without attributes Brahma descends into the human form, becoming visible and with attributes. From this point of view, guru is the name given to the gross manifestation of the subtle supreme power. Compassion incarnate, gurus descend in their earthly form with the grand mission of leading those adrift in the unsurpassable ocean of illusion across to the other side.

In the Indian tradition, gurus are given the most supreme position. They are the tallest figures. No single mortal creature has the power of assessing guru's magnanimity. All mankind can know is that guru is the best of the best and truly worthy of the highest regard and respect. Just as vedic sages have said, *yasya deve parabhaktih, yatha deve tatha guru, tasyete kathita hyarta prakashante mahatmanah*, and hailed devotion to guru as equal to devotion to God, so have saints like Kabir said, *guru govind dou khade kaken lagoo paie, balihari guru aapano jin govind dio milaya*, and accorded a position

to guru greater than God. Truth be told, a guru can mould many disciples to be like him but many disciples, even united together, cannot create a single guru.

Guru of the universe: Swami Satyananda Saraswati

In the rolls of such rare saints is one name which if merely heard results in everlasting repose, if merely called out produces abundant auspiciousness and whose mere remembrance brings unexpected fulfilment and satisfaction. That name is – *Satyam*, the name by which Guru of the cosmos, Swami Sivananda Saraswati, would address his dearest disciple Swami Satyananda Saraswati. It is this very name that began to reverberate around the globe, when having received his guru's mandate and blessings, Swami Satyananda like an iridescent star spread his bright rays and illuminated the entire spiritual world. It may be possible to count the number of twinkling stars in the nightly sky but to chronicle in its entirety this contemporary saint's grandeur, nobility and success is beyond human endeavour. The writer is at a loss for words, the poet cannot bring forth his song, yet Satyam's sea of inexhaustible divine utterances knows no depth.

Never before, never again

Swami Satyananda's unprecedented and extraordinary contribution in the fields of yoga, spirituality and in the reconstruction of the fast eroding Indian cultural heritage will remain etched forever in the annals of history. Never before and never again will there be another visionary cosmic guru the likes of Satyam, endowed with all the appropriate qualities, a paragon of perfection.

These words may sound like the mere flattering compliments of an intoxicated disciple. To be praised and saluted by ones disciples is of no consequence to a guru. The truth is that Swami Satyananda is one of those few great saints, who has not only enjoyed the praise of his disciples but the sincere accolades of his guru. Of his chief disciple, Swami Sivananda says: "Few would have such vairagya at such a young age. Swami Satyananda is full of the Nachiketa

element. Yet, any work he takes on he will complete in a perfect manner. He does the work of four people yet never complains. He is a versatile genius, yet humble and simple, an ideal sadhaka and nishkama sevak. He is a pillar of the Divine Life Mission.”

The master guru adorned his ideal disciple with such honorific titles as ‘spiritual jewel’, ‘expert orator’ and ‘pillar of love.’ On one such occasion he said, “By the grace of god it has become crystal clear, due to his perfection of service in the field of spiritual wisdom and his firm faith in truth, love and purity that Swami Satyananda is the worthy recipient of the title ‘Jnana Yajnopbhrit.’ Therefore, today with my best wishes I confer upon him this grand prestige, and I pray to God that He bless him with health, long life, peace, prosperity, eternal bliss, wisdom, strength, contentment and auspiciousness.”

Swami Sivananda did not confine his praise to just words, instead on Swami Satyananda’s thirty-first birthday he organized a regal celebration and thus added a new chapter in the guru-disciple relationship. Disciples celebrating their guru’s birthday is quite a common event. A guru celebrating his disciple’s birthday . . . *never before, never again.*

Swami Sivananda did not stop at that. After all, Satyam’s life story is unequalled in its own way. Not only did his guru celebrate his birthday with gaiety and jubilation, but he published a special souvenir named *Swami Satyananda – His Life and Work* on this auspicious occasion, which included showers of the heartfelt eulogies and sincere praise from his fellow disciples and well-wishers. Some compared him to the mythical homa bird, others to Lord Buddha; and still others to King Janaka. To be praised by one’s disciples is easy. To be praised by the guru more difficult. But to be praised by one’s guru brothers, near impossible. In such situations, more often than not, one only gets to see the negative qualities of envy, rivalry and deceit. Considering this, to become deserving of the simple affection, humble admiration and free flowing songs of praise of fellow guru siblings . . . *never before, never again.*

Satyam Aradhana

In the scriptures it is stated that the singing of hymns, devotional and liturgical songs and psalms is the essential sadhana for worship of one's symbol of adoration, and to evoke emotion in sadhana. Explaining the glory of singing paeans, Lord Shiva says to Goddess Parvati in the *Maheshwar Tantra*:

*Japsevadikam chapi vina stotram na siddhyati
Stuti prasadankari tasmāt stotram vadami te.*

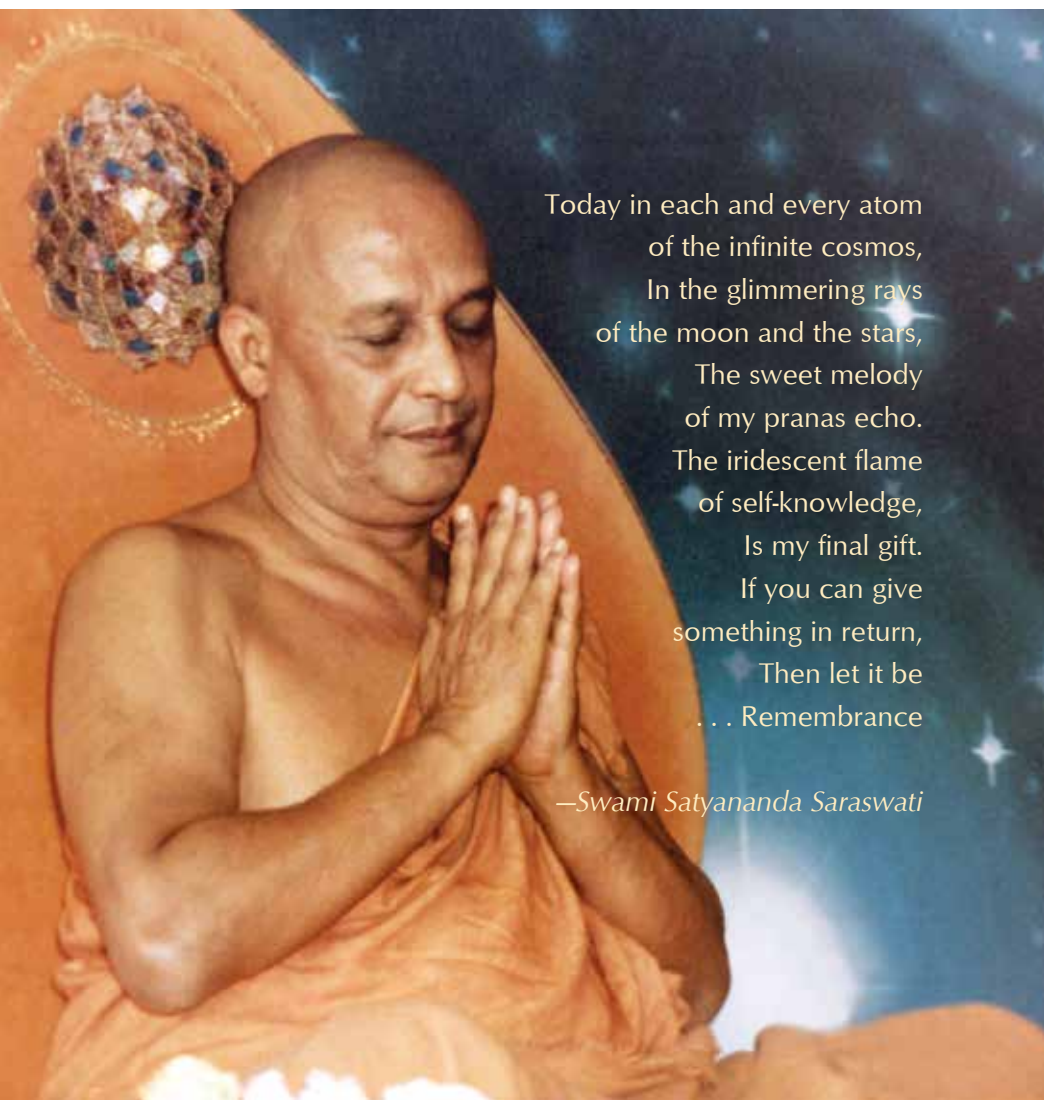
Without bhajan, kirtan and chanting, other sadhanas like mantra japa and service to God cannot be perfected. Through chanting and singing both God and the devotee become happy. Therefore, now I will sing the glory of His name to you.

Satyam Aradhana is a collection of the various paeans offered in praise to this venerable great saint, by the trio of his guru, guru-brothers and disciples. Having attained Mahasamadhi, Sri Swamiji may no longer be visible in his physical, mortal form but he is present everywhere, in every place in his astral body.

Engraved in the galaxies of the cosmos is his imperishable name; glimpses of his familiar face can be seen in the colourful clouds floating through the sky; the sparkle in his eyes can be seen in the dew drops dancing on the petals of newly blossoming buds; the dancing branches of the Banyan tree mimic his wish-fulfilling hand gestures. The gently blowing breeze whispers – *Satyam*, the waters of gurgling rivers hum – *Satyam*, the glimmering sun rays paint an image – *Satyam*, the form of slowly drifting dew drops is – *Satyam*. The Koel's sweet voice carries the name of Satyam through mountains and valleys, villages and towns, sweetly scented blossom-laden branches spread the sweetness of Satyam's soul in all directions, and on moonless nights Satyam's radiance descends from the twinkling rays of the stars, providing coolness and succour. Most prominently though Satyam sits in the hearts of his devotees and disciples, and like the radiant sun ceaselessly disseminates the tamas destroying light of

illumination, gently fostering the blossoming of the beautiful flower of knowledge within them all.

If this devotional collection can facilitate constant remembrance of our most beloved guru, chosen deity and idol, its purpose will be served.



Today in each and every atom
of the infinite cosmos,
In the glimmering rays
of the moon and the stars,
The sweet melody
of my pranas echo.
The iridescent flame
of self-knowledge,
Is my final gift.
If you can give
something in return,
Then let it be
... Remembrance

—Swami Satyananda Saraswati



Guru-stotram

1. Akhaṇḍamaṇḍalākāraṃ vyāptaṃ yena charācharam.
Tatpadaṃ darśitaṃ yena tasmai śrī gurave namaḥ.
2. Ajñānatimirāndhasya jñānāñjanaśalākayā.
Chakṣurunmīlitaṃ yena tasmai śrī gurave namaḥ.
3. Gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ.
Guruḥ sākṣāt paraṃbrahma tasmai śrī gurave namaḥ.
4. Sthāvaraṃ jaṅgamaṃ vyāptaṃ yatkiñchit sacharācharam.
Tatpadaṃ darśitaṃ yena tasmai śrī gurave namaḥ.
5. Chinmayaṃ vyāpitaṃ sarvaṃ trailokyam sacharācharam.
Tatpadaṃ darśitaṃ yena tasmai śrī gurave namaḥ.
6. Sarvaśrutiśirotatna virājitapadāmbujaḥ.
Vedāntāmbujasūryāya tasmai śrī gurave namaḥ.
7. Chaitanyaṃ śāśvataṃ śāntaṃ vyomātītaṃ nirañjanaḥ.
Bindunādakalātītaḥ tasmai śrī gurave namaḥ.
8. Jñānaśakti-samārūḍhaḥ tattva-mālā vibhūṣitaḥ.
Bhukti-mukti-pradātā cha tasmai śrī gurave namaḥ.
9. Aneka janmasamprāpta karmabandhavidāhine.
Ātmajñāna pradānena tasmai śrī gurave namaḥ.
10. Śoṣaṇaṃ bhava-sindhoścha jñāpanaṃ sāra-sampadaḥ.
Gurorpādodakaṃ samyak tasmai śrī gurave namaḥ.
11. Na guroradhikaṃ tattvaṃ na guroradhikaṃ tapaḥ.
Tattva-jñānāt paraṃ nāsti tasmai śrī gurave namaḥ.
12. Mannāthaḥ śrī jagannāthaḥ madguruḥ śrī jagadguruḥ.
Madātmā sarvabhūtātmā tasmai śrī gurave namaḥ.
13. Gururādiranādiścha guruḥ parama-daivatam.
Guroḥ parataraṃ nāsti tasmai śrī gurave namaḥ.
14. Dhyānamūlaṃ guormūrttiḥ pūjāmūlaṃ gurorpadam.
Mantramūlaṃ gurorvākyaṃ mokṣamūlaṃ gurorkṛpā.

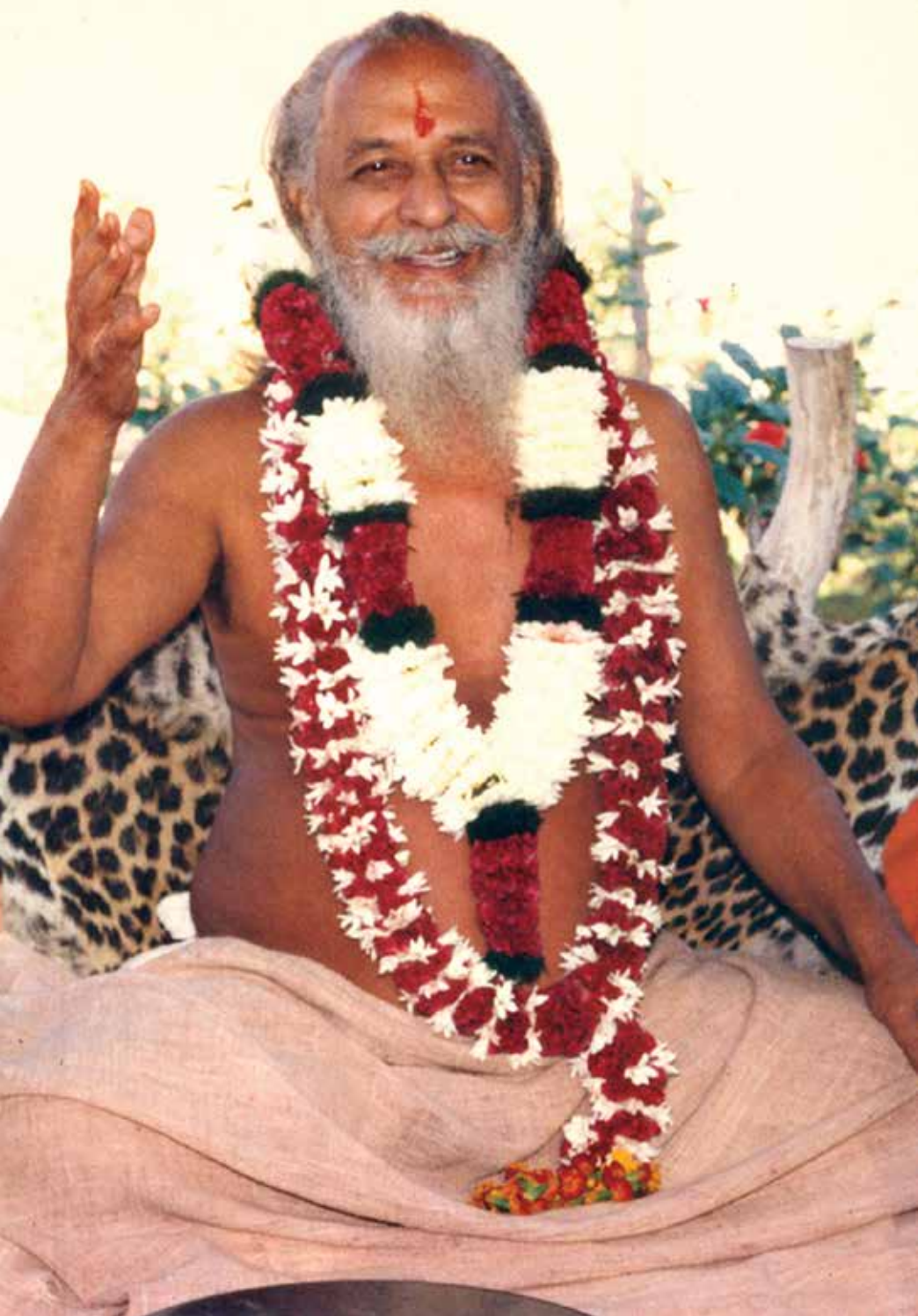
Om śāntiḥ śāntiḥ śāntiḥ. Hariḥ om



Guru-pādukā-stotram

1. Anantasam̐sārasamudratāra-
Naukāyitābhyāṃ gurubhaktidābhyāṃ.
Vairāgyasāmrājyadapūjanābhyāṃ
Namo namaḥ śrīgurupādukābhyāṃ.
2. Kavitvavārāśiniśākarābhyāṃ
Daurbhāgyadāvāmbudamālikābhyāṃ.
Dūrikṛtānamravipattitābhyāṃ
Namo namaḥ śrīgurupādukābhyāṃ.
3. Natā yayoh̐ śrīpatitāṃ samīyuh̐
Kadāchidapyāśu daridravyāḥ.
Mūkāścha vāchaspatitāṃ hi tābhyāṃ
Namo namaḥ śrīgurupādukābhyāṃ.
4. Nālīkanīkāśapadāhṛtābhyāṃ
Nānāvimohādi nivārikābhyāṃ.
Namajjanābhīṣṭatātipradābhyāṃ
Namo namaḥ śrīgurupādukābhyāṃ.
5. Nṛpālimaulivrajaratnakānti-
Saridvirājajjaḥṣakanyakābhyāṃ.
Nṛpatvadābhyāṃ natalokapañkteḥ
Namo namaḥ śrīgurupādukābhyāṃ.
6. Pāpāndhakārārka paramparābhyāṃ
Tāpatrayāhīndrakhageśvarābhyāṃ.
Jāḍyābdbhisaṃśoṣaṇavāḍavābhyāṃ
Namo namaḥ śrīgurupādukābhyāṃ.
7. Śamādiṣaṭkpradavaibhavābhyāṃ
Samādhidānavratadīkṣitābhyāṃ.
Ramādhavāṅghristhirabhaktidābhyāṃ
Namo namaḥ śrīgurupādukābhyāṃ.
8. Svārchāparāṇāmakhileṣṭadābhyāṃ
Svāhāsahāyākṣadhurandharābhyāṃ.
Svāntāchchhabhāvaprada pūjanābhyāṃ
Namo namaḥ śrīgurupādukābhyāṃ.
9. Kāmādisarpavrajagāruḍābhyāṃ
Vivekavairāgyanidhipradābhyāṃ.
Bodhapradābhyāṃ drutamokṣadābhyāṃ
Namo namaḥ śrīgurupādukābhyāṃ.

Om śāntiḥ śāntiḥ śāntiḥ. Hariḥ om



Sadguru Vandanā

Bhavasāgara tāraṇa kāraṇa he,
Ravinandana bandhana khaṇḍana he.
Śaraṇāgata kiṅkara bhīta mane,
Gurudeva, dayā kara dīna jane. x 2

Hṛdi kandara tāmāsa bhāskara he,
Tuma viṣṇu prajāpati śaṅkara he.
Parabrahma parātpara veda bhaṇe,
Gurudeva, dayā kara dīna jane. x 2

Mana-vāraṇa kāraṇa aṅkuśa he,
Nara trāṇa kare hari chākṣuṣa he.
Guṇagāna parāyaṇa devagaṇe,
Gurudeva, dayā kara dīna jane. x 2

Kula-kunḍalinī tuma bhañjaka he,
Hṛdi-granthi vidāraṇa kāraṇa he.
Mahimā tava gochara śuddha mane,
Gurudeva, dayā kara dīna jane. x 2

Abhimāna prabhāva vimardaka he,
Ati dīna jane tuma rakṣaka he.
Mana kampita vañchita bhakti dhane,
Gurudeva, dayā kara dīna jane. x 2

Ripusūdana maṅgala nāyaka he,
Sukha śānti varābhaya dāyaka he.
Traya tāpa hare tava nāma guṇe,
Gurudeva, dayā kara dīna jane. x 2

Tava nāma sadā sukha sādḥaka he,
Patitādhama mānava pāvaka he.
Mama mānasa chañchala rātri-dine,
Gurudeva, dayā kara dīna jane. x 2

Jaya sadguru! īśvara prāpaka he!
Bhava-roga-vikāra vināśaka he!
Mana līna rahe tava śrī charaṇe,
Gurudeva, dayā kara dīna jane. x 2

Om śāntiḥ śāntiḥ śāntiḥ. Hariḥ om



Satyam Chālīsā

Dohā

Sumirauś śrī guru pada kamala, mahimā aparampāra.
Baranaū satyam bimala jasa, jo tāraka bhava bhāra.
Māta-pitā guru bandhu saba, tumhī hamāre nātha.
Kisa mukha se vinatī karaū, charaṇa kamala me mātha.

Guruvara satyānanda kī jaya

Jai jai satyam loka maheśvara.
Bala dhana aiśvarya vidu sarveśvara.
Tero āśrita yaha jaga māyā.
Yoga yajña jana hetu rachāyā.

Sarvādhāra satya tuma ekā.
Bhinna bhinna yuga nāma anakā.
Ādi kāla kaḥa yaha itihāsā.
Yuga yuga prakāṭahi īśa prakāśā.

Satayuga māhi maheśa kahāye.
Tretā rāmachandra bani āe.
Dvāpara kṛṣṇachandra avatārā.
Bhaktana bharaṇa harana mahi bhārā.

Tuma gītā arjunahī sunāe.
Brahmayoga vidhi sahita sikhāe.
Kaliyuga satyam yoga praṇetā.
Gurudeva tuma kṛpā niketā.

Rṣikeśa me dīkṣā pāye.
Śivānanda sama guru apanāye.
Saṃskṛti gaganahi eka sitārā.
Guru pahichānahī ekahī bārā.

Sevā bhāva ugā mana māhī.
Sabhī rāma-siya dūsara nāhī.
Chalī sādhanā satata kaṭhorā.
Bītahi yuga taba hoīhahī bhorā.

Guru sandeśa hṛdaya-sira dhāre.
Chale prabhañjana dvāre-dvāre.



Jaga-jīvana dukha kleśa apārā.
Kehi vidhi milahī sabahi chhuṭakārā.

Chañchala mana chetana gatihīnā.
Karahu kṛpā guruvara maī dīnā.
Viṣayāsakti moha mada mānā.
Ṣaṭa vikāra viṣa tatva samānā.

Kāha kahū nahi haṭata haṭāye.
Bairī bure buddhi baurāye.
Śaktimān maī khuda se hārā.
Basa satyam tava nāma adhārā.

Mama dukha se nahī tuma anajānā.
Paramahaṃsa-vibhu brahma samānā.
Charana kāmala bhava tārana hāre.
Mantra mūla hai śabda tumhāre.

Tumharo śaraṇa sadā sukha-kāraka.
Tāpa-pāpa-bhava-vyādhi vidāraka.
Maṅgala nāyaka tava abhinandana.
Dūra karo jana mānasa krandana.

Satyam sīkha eka apanāo.
Hara hālata mē mastī lāo.
Prabhu prasādamaya jīvana sārā.
Isīlie saba kuchha hai pyārā.

Yogī hokara jaga mē jīnā.
Jagadīśvara bana saba rasa pīnā.
Bhāva adhāra karma phala āvā.
Binu karanī kahū kehi kā pāvā.

Kahī nahī phira koī bādhā.
Dekha liyā yaha jisane sādhā.
Ātmasvarūpahī deva chinhāī.
Mahānanda hṛdaya umagāī.

Bahu bidhi karahī yoga prachārā.
Jana-jana deṭa mantra nistārā.
Āja viśva māḥa asa kaha konā.
Jahā na satyam yoga salonā.



Akhila viśva yogeśvara svāmī.
Do varadāna banū satakāmī.
Svarṇima vadana nayana chamakīle.
Gītā sama tava vachana rasīle.

Pañchatattva jimi pañchaagana jalī.
Tyāgī nivṛtti nivṛtti kara saji.
Bhasma vibhūṣita śiva sama aṅgā.
Bholenātha sarvadā saṅgā.

Avirala rāma nāma ārādhana.
Pratidina rāma charita avagāhana.
Śivānanda gurudeva magana mana.
Sevā prema dāna saṁsthāpana.

Rājasūya saṅkalpita svāmī.
Mahārājana ke rāja namāmī.
Chitrakūṭa jimi rāma nivāsā.
Timi guruvara tava rikhiyā vāsā.

Sataguru charaṇa sadā chita lāū.
Haradama guruvara satyam dhyāū.
Satyānanda mahā avatārā.
Āe kali haraṇa mahi bhārā.

Dohā

Yoga sthāpana hetu jaga, āe guru mahān.
Akhila rasāṁṛta sindhu tuma, lo śatakoṭi praṇāma.

Guruvara satyānanda kī jaya

Om śāntiḥ śāntiḥ śāntiḥ. Hariḥ om

Satyānanda Gāyatrī

Om paramahaṁsāvadhūtāya vidmahe satyānandāya dhīmahi
tanno guruḥ prachodayāt.

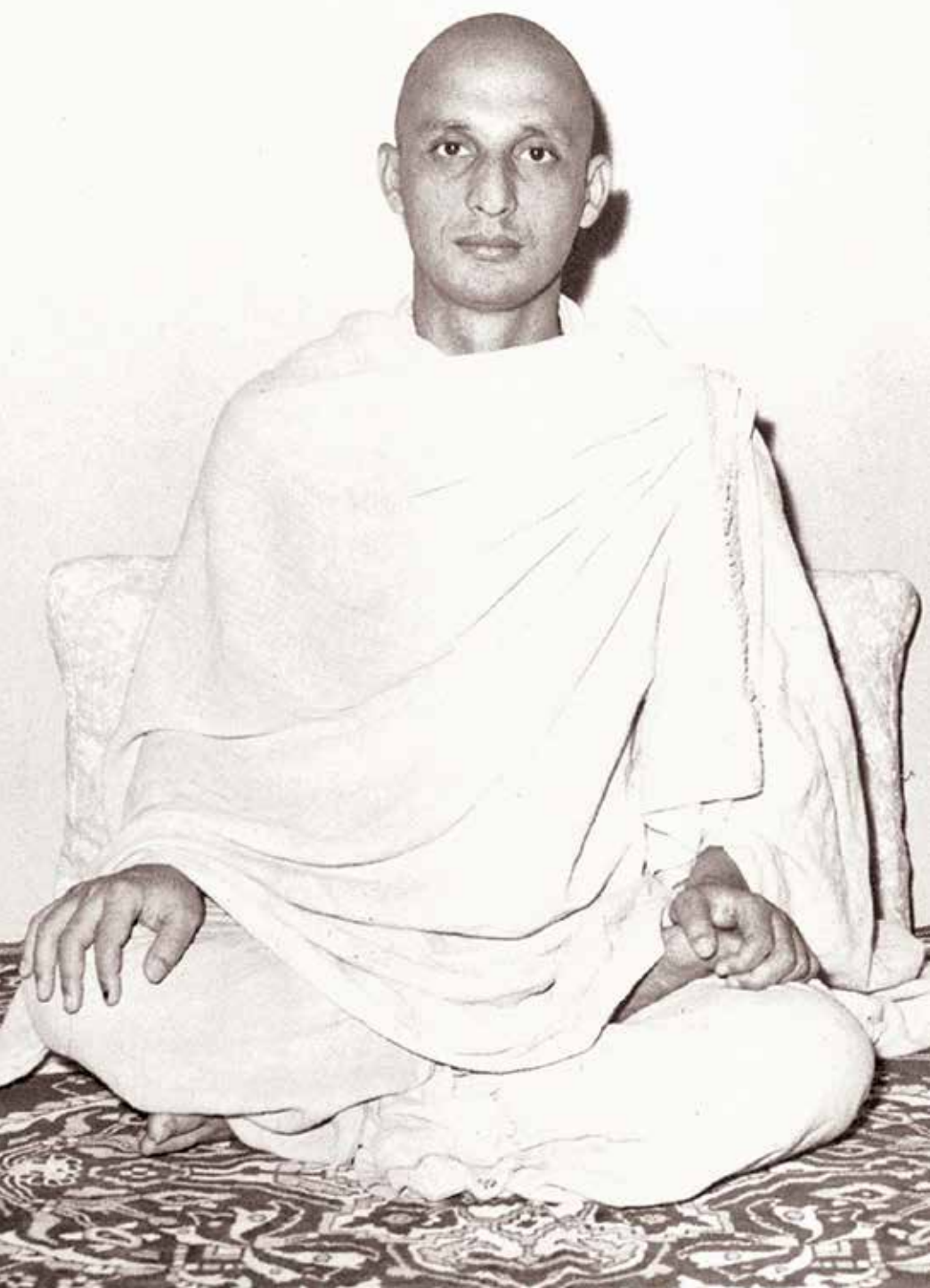
Om śāntiḥ śāntiḥ śāntiḥ. Hariḥ om



Śrīmatsatyānanda-maṅgalaṃ

1. Gurūṇāṃ gurum̐ yogināmagragaṇyaṃ
tapasvimanasviguṇināṃ vandyam.
Aharṇiśa tapasyārataṃ jātārūpaṃ
maharṣimaṇiṃ satyānandaṃ namāmi.
2. Bālyāchcha pratibhā cha prajñā prapannaṃ
tathā svānusandhāna kautūhalinam.
Śivānanda pratimānamādarśa śiṣyaṃ
maharṣimaṇiṃ satyānandaṃ namāmi.
3. Janotthānalagnaṃ satat yasya chittaṃ
sadā pīḍitebhyo vyayaṃ yasya vittaṃ.
Paramahaṃsa rūpaṃ turīya-pratiṣṭhaṃ
maharṣimaṇiṃ satyānandaṃ namāmi.
4. Satat karmayogasya mārgēṇa siddhaṃ
tathā karmayogāya jagati prasiddham.
Himaṃ pañchavahniṃ cha tulyaṃ titikṣuṃ
maharṣimaṇiṃ satyānandaṃ namāmi.
5. Yogāndolanaṃ sarvataḥ chālayantaṃ
pratigeḥa yogānuraktaṃ kurvantaṃ.
Kalāvavatīrya kṛitamatiṃ martyaṃ
maharṣimaṇiṃ satyānandaṃ namāmi.
6. Nigamā'game nihitaṃ sarvaguhyam̐
kṛitamāmalakavat kare tatsamagram.
Janānāṃ hitāya prasṛtaṃ cha yena
maharṣimaṇiṃ satyānandaṃ namāmi.
7. Sadāchāraśīlaṃ sadā hṛdayāluṃ
śraddhāluṃ dayāluṃ tathā cha kṛpāluṃ.
Sadānandalīnaṃ cha ādyantahīnaṃ
maharṣimaṇiṃ satyānandaṃ namāmi.
8. Namaste namaste samādhista dhyānin
namaste namaste mahākarmayogin.
Namaste namaste satat brahmachārin
namaste namaste sasarvasvatyāgin.

—Swami Pragyatirtha Saraswati



Śrīsatyānanda-mahimnastavam

1. Viśvādhāro mahādevaḥ sarvajñajñāninamuttamam.
Karotu dīrghāyusaṃ svāmisatyānandasarasvatīm.
2. Yogavedānta-ārogyajīvanayoḥ sampādakaḥ.
Suyogyaḥ paṇḍitaḥ śiṣyaḥ śivānandamahātmanām.
3. Śānto namrasvabhāvi cha śuddhavedāntavāchakaḥ.
Lekhako jñānagranthānām nibandhānām vidhāyakaḥ.
4. Yogābhyāsi tathā nyāsi parichāyakaḥ stāvakaḥ.
Kīrtivistāraḥ śrīmachchivānandamahātmanām.
5. Svaguroścha kṛpāpātro bālasannyāsīmodanaḥ.
Darśanīyo gurubhakto gurorādeśapālakaḥ.
6. Mṛdubhāṣī mahātmā vai sarvasatkāraḥkārakaḥ.
Vastuto dāntaśāntaścha sadgurorguṇagāyakaḥ.
7. Kāmyānām karmaṇām nyāsaḥ sannyāso'sya hyupāsakaḥ.
Sa śrāddho jayatu svāmī satyānandasarasvatī.

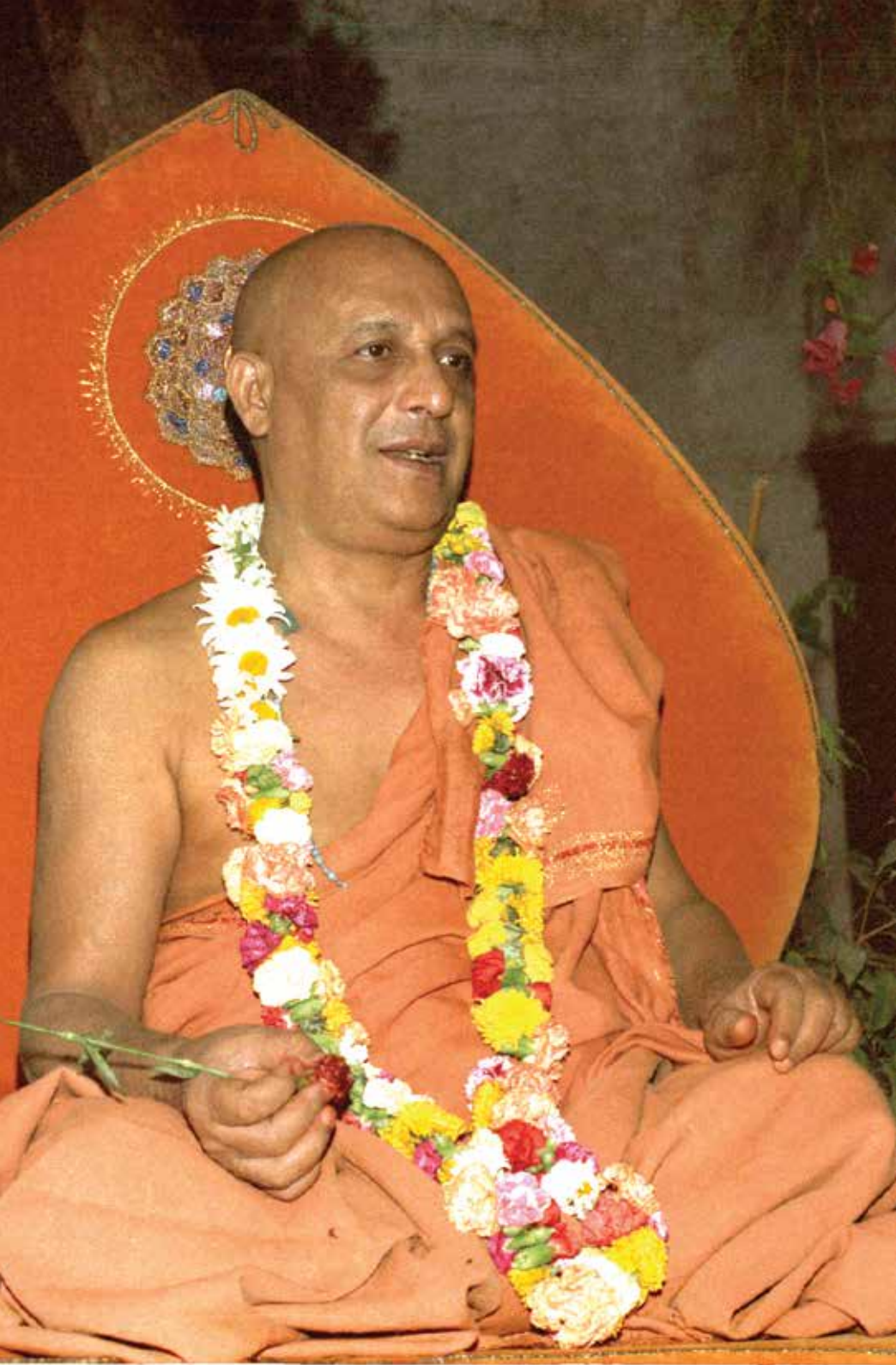
—Swami Govindananda Shastri, Dadupanthi

Satyānanda-mahāmatirvijayate

Sachchitsukhaṃ sadaikaṃ yachchivānanda iti śrutam.
Ātmānamakhilādhāramāśraye'bhīṣṭasiddhaye.

1. Bhaktyā lālayati prabhuḥ sahacharānekātmadr̥ṣṭyā nanu
Tyaktvā svātmahitaṃ tathā priyakaraḥ satkarmakṛttatparaḥ.
Sa śrībhiḥ parimaṇḍitaścha guṇavān vikhyātakīrtirvibhuḥ
Satyānandamahāmatirvijayate vedāntapāraṅgataḥ.
2. Śāntātmā dyutimān kṣamī sthīrasuhṛdgītapriyo'yaṃ sadā
Ātmajñānopachayaṃ hi vāñchhati paraṃ sarveṣu cha prāṇiṣu.
Sa svakṣo bahukāvyaḥkṛt suvachanaḥ kṣipraprasādo mahān
Satyānandamahāmatirvijayate vedāntapāraṅgataḥ.
3. Sevājñāḥ kurute parāṃ guruvarasyāṅghryabjasevāmatim
Tyaktvā svāsthyavidhiṃ priyena sakale svenaiva vā karmaṇā.
Sātpūjyo jaladaivajo mama suhṛd vīryānvito'yaṃ sukhī
Satyānandamahāmatirvijayate vedāntapāraṅgataḥ.

—Swami Turiyananda Saraswati



Śrī Satyānandamahimnaḥ Stotram

*Om asya śrīsatyānandamahimnaḥstotramantrasya nirañjana ṛṣiḥ.
Śikhariṇī chhandaḥ. Svāmīsatyānando devatā. Satyam bījam.
Satī śaktiḥ. Svāmīsatyānandapṛītyarthe pāṭhe viniyogaḥ.*

1. Digante śrūyante bhavataḥ mahimāyāḥ kalaravaḥ
Vilīyante sarve manasijaviṣādāḥ cha vipadāḥ.
He satyam-yogarṣe! tava hi mahatī śokaharaṇī
Kalau saṃsārābdhau sakalaguṇagāthā naḥ taraṇī.
2. Tavānandapradā atiruchiralīlādhvaniḥ yadā
Akasmāt me karṇe viśati kṣaṇamātraṃ hi jhaṭiti.
Samutphullapadmaḥ iva hṛdayavistāraḥ bhavati
Na jāne kiṃ kāryaṃ tava sakalagāthāsuśravaṇāt.
3. Kṣītau kūrmañchale'vataritaḥ satīhṛt svayamapi
Suramye susthāne girivanasamāchchhādītapure.
Śubhe mārگاśīrṣe paramahitakārī-sudivase
Tithau pūrṇimāyāṃ ṛṣivaraḥ sujāto raghukule.
4. Avasthāyāṃ ṣaṭsu prathamagahanādhyātmaghaṭanā
Yadā bhūmau tiṣṭhan rahasi sahasā'chetaḥ abhavaḥ.
Vimukto vai dehāt tava sa jagatāsāraḥ upari
Śarīrasyāgatya nijavapuchhaviṃ aikṣata tadā.
5. Amuṣmin kāle'pi apahr̥taḥ na sañjñā tu bhavataḥ
Yato dṛṣṭo dehaṃ paritaḥ parivāraḥ paricharan.
Ayaṃ yogabhraṣṭo na hi kamapi rogaṃ vahati cha
Smarennityaṃ rāmaṃ iti vachanamūchuḥ yativarāḥ.
6. Bhaginyā sākāṃ tvam śubharuchikarādarśajagataḥ
Apaśyaḥ susvapnaṃ madhuramitarebhyo na sulabhāḥ.
Vinā dvāraṃ devālayaḥ bhiṣajasevā dhanamṛte
Kṛpā'nnapūrṇāyāḥ vahati na cha kutrāpi bubhukṣā.
7. Vibhūtyajñeyā tvam vividhaguṇayuktaṃ tu charitaṃ
Manasvī medhāvī muditaḥ mṛdubhāṣī khalu mahān.
Sukāvyaṇāṃ bālye bahuvidhasubhāṣāsu sṛjanaṃ
Sudīrghakṣetrāṇāṃ katividhapaśūnāṃ cha bharaṇaṃ.
8. Suvīryo nirbhīkaḥ sakṛdanupamaṃ tantrakaraṇaṃ
Śmaśāne tvam sakhyā saha ghananiśīthe hi kṛtavān.
Yadā ruṣṭastāto'nayaḥ sakalabhasmāni sadane
Anuṣṭhānaṃ bhūyo'bhavadapi gr̥he kampanamati.



9. Kayāchit yoginyā saha tadanubhūto'tiviralaḥ
Patho vāmo guhyo mitiḥ na sulabhā yasya jagati.
Yathā'paśyat kṛṣṇe nikhilavibhu kaunteyaḥ samare
Bahūnām lokānām anubhavaḥ tathaiva tvamalabhaḥ.
10. Tayā yoginyā tvam kathitaḥ gurumanviśya tvaritaḥ
Bhaginyāḥ dehānte api manasi vairāgyaḥ bahulaḥ.
Tadā tyaktā sarvā dhanabhavanasampattiḥ tṛṇavat
Yathā viśvaḥ tyaktvā bahiḥ nijagrḥāt gautamaḥ gataḥ.
11. Grḥāt nirgatya tvam vividhapurarājyeṣvaṭitavān
Guroḥ anveśāya bahulapuruṣārthaḥ cha kṛtavān.
Hṛṣīkeśaḥ prāpya chirabhilaṣitāprāptiḥ hi guroḥ
Śivānanda svāmī kila cha kṛtakṛtyo'bhavadapi.
12. Prakāśaste antaḥ kaṭhinapuruṣārtheṇa uditāḥ
Śirodhāryaḥ kṛtvā guruvachanametat kila bhavān.
Ahorātre sevānirataḥ nanu āsīt gurukule
Anāsaktaḥ pūrṇaḥ kathitaḥ nachiketā tu guruṇā.
13. Guroḥ sevā sadya tava hṛdayaśuddhiḥ kṛtavatī
Tadā"deśaḥ prāpya vitara nikhile yogasuphalam.
Kṣitau tīre tīre sakalajagato jāgrtiḥ kṛtaḥ
Pratiṣṭhā yogasya abhavadapi vijñānajagati.
14. Yuge'smin yogasya guruvaraḥ patañjalyaparaḥ vai
Samagrayogasya pathaḥ khalu vareṇyo'sminavadhau.
Iyaḥ sambhāvi saṃskṛtiḥ paramaśaktiḥ garjanaḥ
Kariṣyatyādeśaḥ pravaraghaṭanānām cha jagataḥ.
15. Ravīndūsaṃyogaḥ kuru haṭhathapatheneti vachanaḥ
Nirodho vṛttinām hi yamaniyaṃādyasṭavidhibhiḥ.
Tvayā yoganidrā chitaḥ śithilatāyai virachitā
Kriyāyogasyāpi tvamasi punaroddhārakaḥ kila.
16. Suvarṇaḥ lauhaḥ vā nigaḍamapi badhnāti puruṣān
Tathā puṇyāpuṇyāḥ na viratimṛte muktiḥ bhavati.
Udāttadarśo'yaḥ tava cha charite dṛśyatayapi
Tvayā tyaktāḥ sarvāḥ achiramupalabdhīḥ hi nitarām.
17. Taṭe godāvaryāḥ śrutaḥ bhagavadādeśaḥ aparāḥ
Pratiśvāsaḥ nāma smara hṛdayapiṭhe śubhatame.
Satī bhasmībhūtā pratanasamaye satyamadhunā
Chitābhasmālepaḥ kanakavapuḥ pañchāgnitapasā.
18. Ghaniṣṭhaḥ sambandhaḥ saha bhagavatā"vaśyakatamaḥ
Vinā bhaktiḥ vyarthaḥ khalu manujajanmeti sumatam.



Yathā gaurīgaṇeśau tvamapi sutaḥ satyāḥ nirupamaḥ
Jananyāḥ śmaśāne svayamapi samādhistaḥ abhavat.

19. Trayāṇāṃ pīṭhānāṃ śirahrdayahastebhyaḥ rachanā
Udīchīgaṅgāyāṃ ravisutapurāt yogalaharī.
Chitābhūmau sevāsupathaḥ bhavatā"diṣṭaḥ śubhadaḥ
Samīpe jānakyāḥ padarajasaḥ sannyāsaviśikhā.
20. Namo yogārkāya tava ghanamayūkhaiḥ hi jagatī
Sudīptā kutrāpi tamasaḥ avaśeṣo na bhavati.
Tvameva brahmāsi tvamasi paramānandanilayaḥ
Tavārtaḥ dāso'smi ayi paramayogin! kuru kṛpām.

Om śāntiḥ śāntiḥ śāntiḥ. Hariḥ om

Abhinandanapūṣpāṇi

Nijavadanasarojānnirgalatsūktidhārā-
nikarajanitadivyajñānayogo janānām.
Nikaṭagatanarāṇāṃ nityakalyāṇadātā
vijayati yativaryaḥ śrīśivānandayogī.

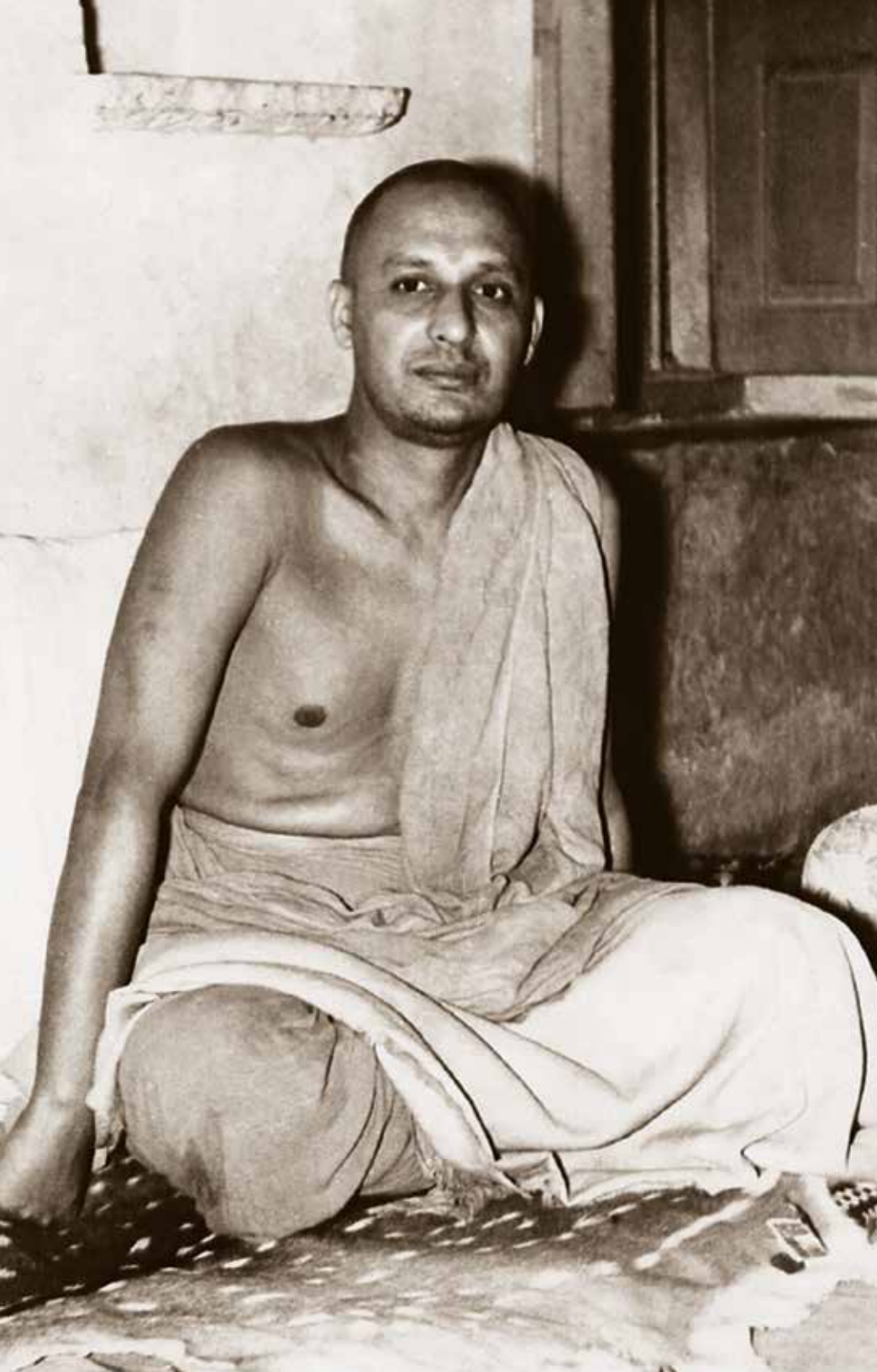
Avikalaguṇadhāmnaḥ sadgurorasya
śiṣya-pravaraviditasatyānandasārthābhidhānaḥ.
Nijavinayaviśeṣākṛṣṭaloko
vipaśchinnivahamakuṭahīraḥ sādhuśīlo vibhāti.

Niravadhikakalānāṃ nistulāvāsaraṅgo
niravasitanitāntānarghasaujanyaśindhuḥ.
Niravaratanikāmotkṛṣṭakarmaikadīkṣo
niraghaguṇanidhīnāmuttamo'yaṃ vibhāti.

Yamaniyamavidhānairnityaśuddho nikāmaṃ
yamaripupadasevāsantatāmoditātmā.
Sumatinivahagamyāḥ suṇḍarākāraramyo
jayatu jayatu satyānandasannāmadheyāḥ.

Suviśadamatiśālī yogavedāntavidyā-
sadanavanavirājanmudraṇāgāra-nāthaḥ.
Suchiramiha dharāyāmāyurārogya-
saukhyānvitamaviralakīrttyā jīyatām daivayogāt.

—Swami Gyanananda Saraswati



Vivekachūḍāmaṇiḥ

Miṣṭālāpa-parāyaṇo'tisaralo nānāguṇālaṅkṛtaḥ.
Vidyāmārjitaśeṃṣī cha kuśalaḥ kāntaḥ suśāntāgraṇiḥ.

Sadbhāvapratiṭṭhānaśekharaṣṭu satatam saumyoti karmakṣamaḥ.
Sevādharmadayādimaṇḍitatanumukto bhavān bandhanāt.

Jihvā me'tiśayākṣamā tava guṇān gātum prayatnam mudhā.
Tvanmārgamparimārgitum hṛdi cha me śaktiḥ samāgachchhatu.

Māyāpalvalavāripānatṛṣitaḥ duṣṭam mano me'niśam.
Tvatkaruṇyagabhīravāridhijalam pītvā tu pūtam bhavet.

Kāntam te lapanākṛtiḥ madhumayīm vācham sudhāvarṣiṇīm.
Nityam smeramukham kalākaratanum jñānāgnidīptam punaḥ.

Dṛṣṭvā ko mudito bhavennahi sadā kurvīta vānādaram.
He sannyāśiśiromaṇe tava kṛpābhāk vai bhaveyam kṣaṇam.

Tvadbhaktiā parituṣṭamānasagurubrahmāgnidīptaḥ śivaḥ.
Nitya prema pradiyate'maratanum kurvanścha tejomayīm.

Kṣemaḥ te parichintayan svahṛdaye'jñānāndhakāram muhuḥ.
Nāśyan putravadeva rakṣati cha te dīrghāyusam vāñchhati.

Sevābhāvaparāyaṇe tvayi guroḥ prītiḥ prabhūtā sadā.
Dṛṣṭvā te kavitaḥkalām cha saralam śāntasvabhāvam punaḥ.

Sarvarāśramavāsibhiścha sumudā sannyāsibhiḥ prīyase.
Adyāham paripūjayāmi charaṇam bhaktiprasūnairmudā.

Matvedam bhavabandhanam viṣamayam bhogāṃścha sāṃsārikān.
Sannyāsam śaraṇam gato'si pitarau hitvā cha sadbāndhavān.

Mārges'min satatam himāchala iva sthitvā svaśaktiā punaḥ.
Dhyātvā śrīśapadāmbuja gurupadam lakṣyam labhasvāśu te.

Adye'smin śubhavāsare parimale premāmbubhiḥ sajjanāḥ.
Ete te kuśalābhilāṣiṇa iti siñchantvabhīkṣaṇam mudā.

Tvachchhreyo'bhilaṣantu brahmapadavīsevāparāḥ yoginaḥ.
Āyuste dviguṇam karotu bhagavān chandrārddhachūḍāmaṇiḥ.



Viśveśaḥ paripālayatvavirataṃ śaśvat svadharme matiṃ.
Datvā te kuśalaṃ karotu manasastāpaṃ vināśayan vibhuḥ.

Ajñō'haṃ mahatāṃ yaśo rasanayā gātuṃ na śakyaḥ kadā.
Satyānandaguṇāvaliṃ tu satataṃ dhyātvā bhaveyaṃ sukhī.

—*Sri Giridhari Mishra, Rashtrabhasharatna Sahityacharya*

Śrī matsatyānando Vijayate Tarām

1. Turīyasthaḥ samādhistaḥ pañchāgnisevī madguruḥ.
Yogādhvandarśitaṃ yena tasmai śrī gurave namaḥ.
2. Yasyāṃ yogasaṃsthāyāṃ śikṣāyai nivasāmyaham.
Sā tapobhūmirāviṣṭā sthāpitā tatmaharṣiṇā.
3. Tatrabhavatodātena satyānanda mahātmanā.
Kaṇikā-kaṇikā yasyāḥ pūritā tasya medhayā.
4. Śramabindu vibhūṣitā tasya pāṇḍityamaṇḍitā.
Pūjā yogyā iyaṃ bhūmiḥ sādhanayā sugandhitā.
5. Tasya chūḍāmaṇiḥ śiṣyo janmanaiva nirañjanaḥ.
Pūjyo'sti sa mamāchāryaḥ tathā mārgapradarśakaḥ.
6. Bhāgyaśālī ahamasmi īdṛśī pāvanasthalī.
Gurukulabhūmiḥ me'sti sarvaphalapradāyinī.
7. Gurupūtā iyaṃ bhūmiḥ svargādapi garīyasī.
Nivasanatra bhāgyena paramāpyāyito'smyaham.
8. Kiñchidapi na ichchhāmi atiriktaṃ gurukṛpām.
Atra vāso hi mahyaṃ tu sarvadānandadāyakaḥ.

—*Swami Pragyatirtha Saraswati*



Śrī-svāmisatyānanda-aṣṭottaraśatanāmāvaliḥ

1. Om paramahaṃsāya namaḥ
2. Om avadhūtāya namaḥ
3. Om avatāra-puruṣāya namaḥ
4. Om akhaṇḍa-maṇḍalākārāya namaḥ
5. Om adbhuta-charitrāya namaḥ
6. Om ājanma tejasvine namaḥ
7. Om ānanda-svarūpāya namaḥ
8. Om Īśvara-svarūpāya namaḥ
9. Om sarala-hṛdayāya namaḥ
10. Om paropakāra-lakṣitāya namaḥ
11. Om ṛṣiparamparā-saṃvardhanāya namaḥ
12. Om ekāgrachitta-nilayāya namaḥ
13. Om ekāntavāsa-priyāya namaḥ
14. Om aiśvarya-pradātṛe namaḥ
15. Om oṅkāra-svarūpāya namaḥ
16. Om kalyāṇakartṛe namaḥ
17. Om guru-sevakāya namaḥ
18. Om gaṅgātīra-vāsine namaḥ
19. Om gaṅgādarśana-sthāpakāya namaḥ
20. Om ghorasāadhanā-tatparāya namaḥ
21. Om chidagni-jvālotpannāya namaḥ
22. Om saptadvīpa-janopadeśāya namaḥ
23. Om janamānasa-sukhapradāya namaḥ
24. Om śivānanda-varadaśiṣyāya namaḥ
25. Om bhakta-kalpatarave namaḥ
26. Om yogaprachārakāya namaḥ
27. Om viśve yogasthāpakāya namaḥ
28. Om tryambakeśvareṣṭhāya namaḥ
29. Om śrīrāmachandra-kulotpannāya namaḥ
30. Om rikhiyāpīṭha-sthāpakāya namaḥ
31. Om sachchidānanda-vigrahāya namaḥ
32. Om duḥkha-dāridrya-harāya namaḥ
33. Om ichchhāmṛtyu-varaṇāya namaḥ
34. Om siddhapuruṣāya namaḥ
35. Om sevā-dāna-prema-pratiṣṭhāpakāya namaḥ
36. Om aneka-yogagrantha-rachitāya namaḥ
37. Om rājasūyayajña-saṅkalpitāya namaḥ
38. Om lokahṛdaya-praphullitāya namaḥ
39. Om sarvalokākaraṇāya namaḥ
40. Om himālayagarbha-sambhūtāya namaḥ
41. Om rāmasītā-darśanāya namaḥ
42. Om kanyāpūjana-vardhakāya namaḥ
43. Om anekaśiṣya-prapūjitāya namaḥ
44. Om sarvajñāna-prakāśanāya namaḥ
45. Om muniśreṣṭhāya namaḥ



46. Om mahilā-samājotthānāya namaḥ
47. Om dayā-sindhava namaḥ
48. Om kalā-saṃvṛddhāya namaḥ
49. Om yajñapriyāya namaḥ
50. Om bholenātha-priyāya namaḥ
51. Om sarvajñāya namaḥ
52. Om mitabhāṣā-saṃvṛttine namaḥ
53. Om rāmāyaṇa-pārāyaṇa-priyāya namaḥ
54. Om gurvājñā-pālanāya namaḥ
55. Om satyaṃ-śivaṃ-sundarāya namaḥ
56. Om sarvadharmasammānitāya namaḥ
57. Om adhyātma-jvālā-prajjvālakāya namaḥ
58. Om saṃskṛta-bhāṣaṇa-nipuṇāya namaḥ
59. Om dānavīra-karṇa-guṇasampannāya namaḥ
60. Om mudgalapuryāṃ aṅgadeśe karṇarājye āśrama-sthāpakāya namaḥ
61. Om uttaravāhinī-gaṅgātāṭe āśrama-saṃsthāpakāya namaḥ
62. Om kāṣāyavastra-dīkṣitāya namaḥ
63. Om vartamāne śivaloka-vāsine namaḥ
64. Om kaupīna-jaṭadharaṇāya namaḥ
65. Om śvāsa-pratiśvāsa-gurumantra-japasiddhāya namaḥ
66. Om aṣṭottara-śātalakṣamantra-puraścaraṇa-kartre namaḥ
67. Om bhāratiya-muniśreṣṭha-puṅgavāya namaḥ
68. Om śrīchakravartine namaḥ
69. Om sarvaloka-sammānine namaḥ
70. Om karma-sannyāsa-mārga-pradātre namaḥ
71. Om sarala-svābhāvāya namaḥ
72. Om bhasmālaṅkāra-priyāya namaḥ
73. Om sadā-satyasaṅkalpayuktāya namaḥ
74. Om punarāgamana-vachanabaddhāya namaḥ
75. Om rikhiyāgrāme-rikhiyāpīṭhe bhūsamādhi-sthitāya namaḥ
76. Om mārgaśīrṣa-paurṇimayā-avatāraṇāya namaḥ
77. Om sannyāsa-mārgadarśakāya namaḥ
78. Om vedāntavidyā-pravīṇāya namaḥ
79. Om samasta-lokoddhāriṇe namaḥ
80. Om śāstra-vijñāna-sambandha-kāraṇāya namaḥ
81. Om guru-śiṣya-paramparā-saṃvardhanāya namaḥ
82. Om vairāgya-puruṣāya namaḥ
83. Om sarva-karma-nivartanāya namaḥ
84. Om uttīrṇakāle-sarvopalabdhi-tyāgakartre namaḥ
85. Om veda-vākyeṣu sadā-ramantāya namaḥ
86. Om sthita-prajñātmane namaḥ
87. Om rikhiyāpīṭhe śatachandīyajña-sthāpakāya namaḥ



88. Om karmaśuddhyā
uttamajīvana-yāpaneti
antima-sandeśa-pradātre
namaḥ
89. Om sadochitāya namaḥ
90. Om padmāsane dhyānamagne
deha-tyāgine namaḥ
91. Om yoga-samādhi-prāptāya
namaḥ
92. Om yāchakānāṃ vara-pradātre
namaḥ
93. Om smaraṇamātreṇa sahāyatā-
pradātre namaḥ
94. Om digambarāya namaḥ
95. Om turīyātītāya namaḥ
96. Om karmayoga-bhakti-jñāna-
prachakṣaṇāya namaḥ
97. Om prakṛti-vaśa-karāya namaḥ
98. Om paramapuruṣa-pūjyāya
namaḥ
99. Om vaidyanātha-jyotirliṅge
chitābhūmau hṛdayapīṭhe
rikhiyāgrāme tapobhūmi-
prasthāpitāya namaḥ
100. Om śrīchakrarāja-
paripūrṇa-mahāmeru-pīṭha-
sthāpakāya namaḥ
101. Om bhāratiya-bahu-
praśaṃsāya namaḥ
102. Om divyaliṅga-
pratiṣṭhāpakāya namaḥ
103. Om saundaryalaharī-vidyā-
mahimā-punarprasthāpitāya
namaḥ
104. Om tatpuruṣāya namaḥ
105. Om chandramaṇḍale
āśramasthāpakāya namaḥ
106. Om bhārata-gauravāya
namaḥ
107. Om sūryavaṃśa-
kṣatriyavarṇa-ikṣvāku-
kuloṭpannāya namaḥ
108. Om paramapūjanīya-
paramahaṃsa-
svāmisatyānandasarasvatī-
sadgurave namaḥ

*Om śāntiḥ śāntiḥ śāntiḥ.
Hariḥ om*

ॐ
Real Libe is
in Him
Sahajam



Śrīmatparamahaṃsa-satyānanda-sarasvatī-guṇagāthāvaliḥ

1. Śrīmatparamahaṃsa-satyānandāya namaḥ
2. Śrīmat-śivānanda-ādarśa-śiṣyāya namaḥ
3. Śrīmatpañchāgnisevine namaḥ
4. Śrīmatturīyasthāya namaḥ
5. Śrīmatbālyāt-prajñāprapannāya namaḥ
6. Śrīmatbālyāt-samādhisthāya namaḥ
7. Śrīmatyogamārga-pradarśakāya namaḥ
8. Śrīmannigamāgama-marmajñāya namaḥ
9. Śrīmatgurūñām-gurave namaḥ
10. Śrīmatsarvasvatyāgine namaḥ
11. Śrīmanmahākarmayogine namaḥ
12. Śrīmanmaharṣimaṇaye namaḥ
13. Śrīmatyogināmagraganyāya namaḥ
14. Śrīmannaharnisāta-pasyāratāya namaḥ
15. Śrīmañjātarūpāya namaḥ
16. Śrīmathimapañchāgnisamatitikṣave namaḥ
17. Śrīmatkarmayogena-siddhāya namaḥ
18. Śrīmañjanotthāna-lagnāya namaḥ
19. Śrīmannatimartyamānavāya namaḥ
20. Śrīmatsadānandalīnāya namaḥ
21. Śrīmadakhaṇḍabāla-brahmachārīṇe namaḥ
22. Śrīmadādyanta-hīnāya namaḥ
23. Śrīmatpīḍitajanaparitrāṇa-parāyaṇāya namaḥ
24. Śrīmatrāmaparamabhaktāya namaḥ
25. Śrīmatśatachaṇḍī-yajñakatre namaḥ
26. Śrīmatrājasūya-yajñakatre namaḥ
27. Śrīmatsadāprasannavadanāya namaḥ
28. Śrīmatparamākīñchanāya namaḥ
29. Śrīmatvedāntatattvajñāya namaḥ
30. Śrīmatdayāsāgarāya namaḥ
31. Śrīmannajñānasamhārakāya namaḥ
32. Śrīmajjīvanamuktāya namaḥ
33. Śrīmat-triguṇātītāya namaḥ
34. Śrīmat-viśvaparivrājakāya namaḥ
35. Śrīmannatimāyāya namaḥ
36. Śrīmannatidvayāya namaḥ
37. Śrīmannakalkāya namaḥ
38. Śrīmatparamaśuddhāya namaḥ
39. Śrīmannakṣayakṛtaye namaḥ
40. Śrīmatsarvadāsukhadāya namaḥ
41. Śrīmadagādhamedhāyuktāya namaḥ
42. Śrīmannachyutānandāya namaḥ
43. Śrīmannajayāya namaḥ
44. Śrīmannajātaśatrave namaḥ
45. Śrīmatyogaviśeṣajñāya namaḥ
46. Śrīmannatimuktāya namaḥ
47. Śrīmannativarṇāśramiṇe namaḥ



48. Śrīmatprakāṇḍapaṇḍitāya
namaḥ
49. Śrīmat-rikhiyākṣetronnāyakāya
namaḥ
50. Śrīmannadhyātmavidyāprad-
āyakāya namaḥ
51. Śrīmatguṇinām vandyāya
namaḥ
52. Śrīmatsarvahitaratāya namaḥ
53. Śrīmattamo'pahāya namaḥ
54. Śrīmadātmavat-
saukhyapradāyakāya namaḥ
55. Śrīmat-vipannajīvikādāyakāya
namaḥ
56. Śrīmadduḥkhaprāptānām
sahāyakāya namaḥ
57. Śrīmat-
rikhiyāpīṭhasaṁsthāpakāya
namaḥ
58. Śrīmat-prakāṇḍavedajñāya
namaḥ
59. Śrīmatsarvadharmatattvajñāya
namaḥ
60. Śrīmat-bhāratiyaśaṁskṛti-
prachārakāya namaḥ
61. Śrīmadikṣvāku-kulotpannāya
namaḥ
62. Śrīmat-viśvaviśrutāya namaḥ
63. Śrīmanmuṅgerāśrama-
saṁsthāpakāya namaḥ
64. Śrīmat-
śivānandamaṭhasaṁsthā-
pakāya namaḥ
65. Śrīmadasaṅkhyāśiṣyāṇām
gurave namaḥ
66. Śrīmatsarvasaṅgavivarjitāya
namaḥ
67. Śrīmatvāgīśvarāya namaḥ
68. Śrīmat-svasvarūp-
ānusandhāna-śīlāya namaḥ
69. Śrīmadānandamūrtiyogīndrāya
namaḥ
70. Śrīmadārttasevādhurīṇāya
namaḥ
71. Śrīmatkāruṇyanetrāya namaḥ
72. Śrīmatyoganiṣṭhāya namaḥ
73. Śrīmatyogāṅgadakṣāya
namaḥ
74. Śrīmachchittasvarūpe
nimagnāya namaḥ
75. Śrīmatsarvakalyāṇarāśaye
namaḥ
76. Śrīmatsadāchārāśīlāya namaḥ
77. Śrīmathṛdayālave namaḥ
78. Śrīmatbālikāśikṣonnāyakāya
namaḥ
79. Śrīmatvṛddhanaranārī-
saṁrakṣakāya namaḥ
80. Śrīmat-vidhavā-godāyakāya
namaḥ
81. Śrīmat-śramagauravavarddha-
kāya namaḥ
82. Śrīmatbhaktiyogaprachārakāya
namaḥ
83. Śrīmadatisampannaparivāraty
āgine namaḥ
84. Śrīmatsambhāṣaṇakal-
āpravīṇāya namaḥ
85. Śrīmatyogasāhityalekhakāya
namaḥ
86. Śrīmatsamāja-hita-jāgarūkāya
namaḥ
87. Śrīmatsatsaṅga-dakṣāya
namaḥ
88. Śrīmatsarvabhāvena-
jitendriyāya namaḥ
89. Śrīmadudāttacharitra-
dhārakāya namaḥ
90. Śrīmatdharādhamapavitra-
kartre namaḥ



- | | |
|--|--|
| 91. Śrīmat-viśvabandhutva-
poṣakāya namaḥ | 101. Śrīmatsītākalyāṇayajñakartre
namaḥ |
| 92. Śrīmatyogaḍiṇḍimavādakāya
namaḥ | 102. Śrīmatsantaśiromaṇaye
namaḥ |
| 93. Śrīmatsarvochchasannyāsine
namaḥ | 103. Śrīmatbhavasāgar-
anaukānibhaṃ netrāya namaḥ |
| 94. Śrīmat-ṛṣiṣaṃśajāya namaḥ | 104. Śrīmannirdhanāvāsa-
pradāyakāya namaḥ |
| 95. Śrīmat-viśvavijayine namaḥ | 105. Śrīmanmāyāmohatamisra-
vināśakāya namaḥ |
| 96. Śrīmat-viśvoddhārakāya
namaḥ | 106. Śrīmatsachchidānandarūpe
vilīnāya namaḥ |
| 97. Śrīmadādarśa-yogirājñe namaḥ | 107. Śrīmannirabhimānamaṇḍitāya
namaḥ |
| 98. Śrīmat-viśvaparivāra-nirmātre
namaḥ | 108. Śrīmanmahimāmaṇḍitāya
namaḥ |
| 99. Śrīmat-jñānabhāskarāya
namaḥ | |
| 100. Śrīmannisprhāya namaḥ | |

*Om śāntiḥ śāntiḥ śāntiḥ.
Hariḥ om*

Chirañjīvatu

Satyānanda mahāmate sachchitsukhārṇava priya.
Muktāmbikānanāgatāṃ śrutvā giram śubhaṅkarīm.

Tatte prītikaram janmadinamahotsavam prati.
Tuṣṭā chitisvarūpā me sā nandati ha santatam.

Ekatriṃśattame tatte janmotsavatithau suhṛt.
Śivaṅkaram śivānandaṃ prārthaye'bhīṣṭasiddhaye.

Śivānanda svāmin tavacharaṇayoḥ saṁsthapaṭudhīḥ.
Chaturvedī satyaḥ sulalitavapurmudraṇaparaḥ.

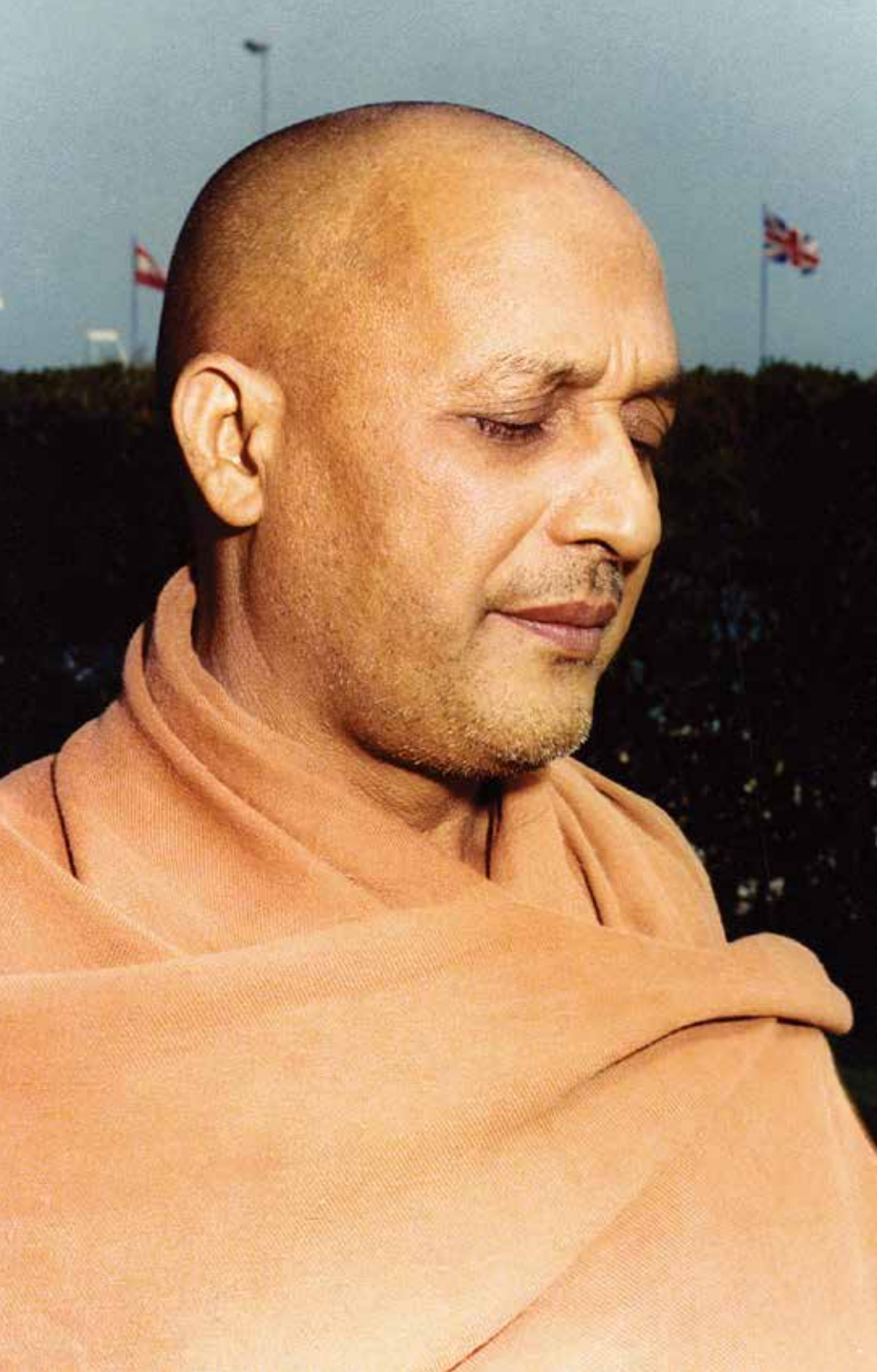
Svabhaktyā chotkrṣṭo bahugūṇagaṇairmaṇḍitamahān.
Sa satyānando'yaṃ tava karuṇayā jīvatu chiram.

—Swami Turiyananda Saraswati



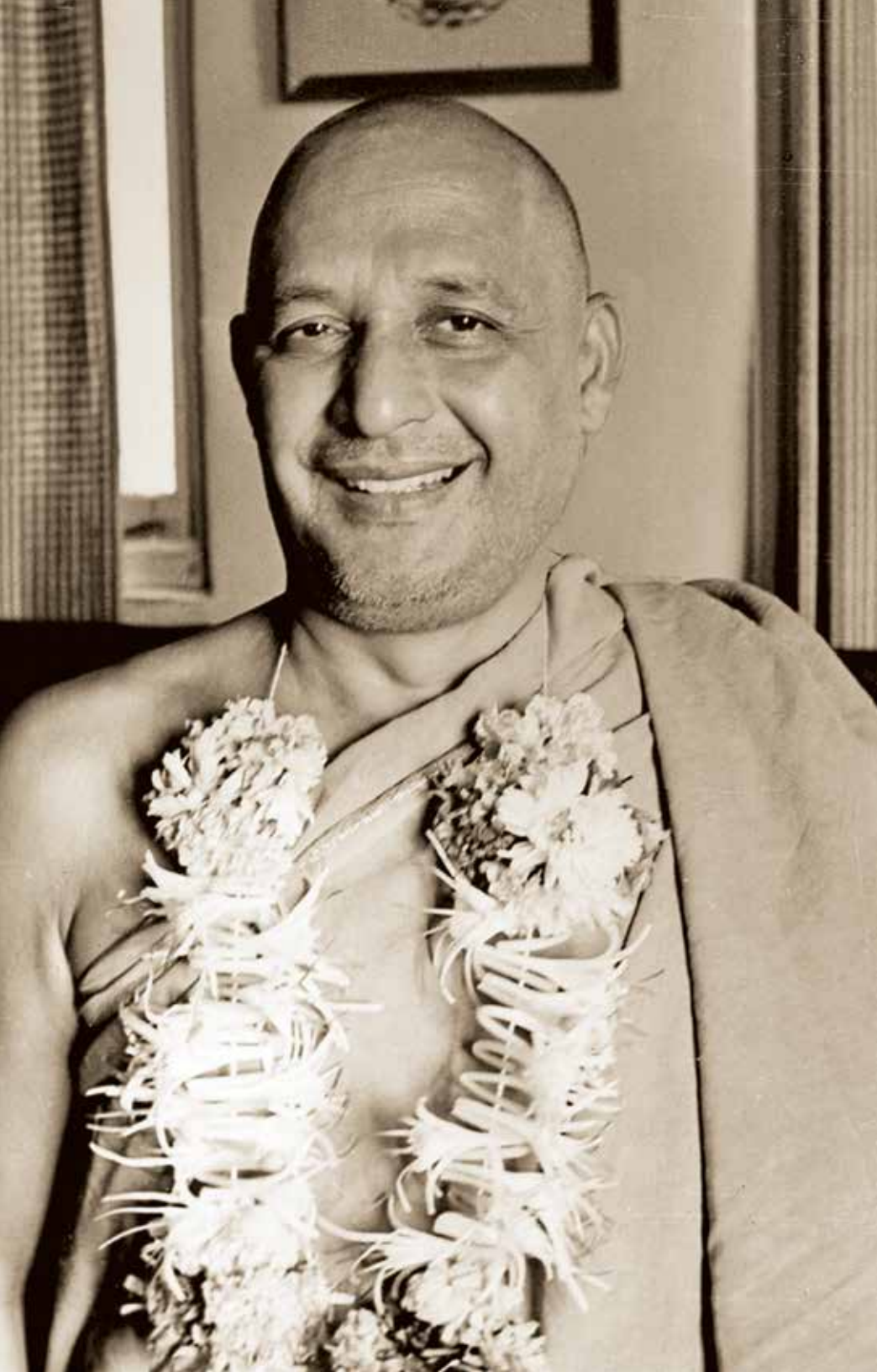
Sakārādi-satyam-sahasranāmastotram

1. Om satyam svāmisatyānandaḥ sachchidānandavigrahaḥ.
Satyaniṣṭhaḥ satyaśīlaḥ satyapratijñāḥ satyavān.
Satyasvarūpaḥ satyajñāḥ satyavādī satyadhāmaḥ.
Satyamūrtiḥ satyabhāṣī satyādhāraḥ satyarataḥ.
Satyamārgapravartakaḥ satyalokavirājitaḥ.
Satyāsatyavibhedavid satyadarśī sanātanaḥ.
Satyavikramaḥ satyasthaḥ satyakāmaḥ satyapriyaḥ.
Satyasaṅkalpaḥ satyavid satyasandhaḥ satyadhr̥tiḥ.
Satyatapaḥ satyagiraḥ satyadevaḥ satyadhanaḥ.
Satyaparaḥ satyanāma satyadharmaparāyaṇaḥ.
Satyamayaḥ satyamantraḥ satyavākyāḥ satyaśravaḥ.
Satyānuraktaḥ satyajit satyamedhā satyavṛttaḥ.
Satyavachaḥ satyavrataḥ sāṅkṣātsatyartavigrahaḥ.
Satkulīnaḥ sachcharitraḥ satpathagāmī santataḥ.
Sudarśana-kūrmāñchala-giripradeśa-sañjātaḥ.
Saumyamāsa-pūrṇimājāḥ sunakṣatraḥ suyogajaḥ.
Sītāvallabha-kulajaḥ sarvatramaṅgalakaraḥ.
Supraṭiṣṭha-kuloṭpannaḥ sūryavaṃśa-vibhūṣaṇaḥ.
Sūryavarchaḥ sūryaprabhaḥ sūryamayūkhasandohaḥ.
Sūryaraśmiprabhāsitaḥ sūryavatmukhamaṇḍalaḥ.
11. Sūryavaṃśī sūryajyotiḥ sūryasamajājvalyamān.
Somavapuḥ somavakraḥ somasaṅkāśakāntimān.
Samagrendunibhānanaḥ sudhāṃśuprabhāsampannaḥ.
Sarojākṣaḥ sarojāñghriḥ sarojamukhaḥ sutanuḥ.
Sampannarūpaḥ sumukhaḥ suputraḥ sumanoharaḥ.
Suvarṇaḥ suvarṇavapuḥ suvarṇakāntiḥ suśamaḥ.
Surūpaḥ suvaktraḥ suraḥ sukulajaḥ smitamukhaḥ.
Sunayanaḥ sulakṣaṇaḥ susmitaḥ sukumāraścha.
Sudhīraḥ sumedhā sukhaḥ suvrataḥ suhr̥daḥ sakhā.
Suhṛdayaḥ sunītaścha sajjanaḥ satvaraḥ sudhiḥ.
Suhāsānanaḥ subhāṣaḥ sumanaḥ suvinirmalaḥ.
Suvṛttaḥ suvikrānto'pi sulochanaḥ supratikaḥ.
Sunīthaḥ sunandasutaḥ subhagaḥ sumukhāmbhojaḥ.
Svakṣaḥ svaṅgaḥ sudarśanaḥ svākāraḥ sucharitraścha.
Sujātaḥ supraṭiṣṭataḥ surabhitaḥ sunāyakaḥ.
Saubhagaḥ saubhāḡineyaḥ sukhapradaḥ saubhāḡyavān.
Sutajyeṣṭhaḥ sutīpriyaḥ sutinī-hṛdayaṅgamaḥ.
Sahodarisaṅgādarśa-saṃsārasvapnadarśakaḥ.



Svalpāvasthāsahasā-saṅgīṇāsūnyaśarīraḥ vai.
Sītāvallabha-mantreṇa sachetanapunarbhūtaḥ.

21. Saṃskṛtajñāḥ suśikṣitaḥ susaṃskārī susaṃskṛtaḥ.
Saṃskṛtabhāṣā'tipriyaḥ saṃskṛtabhāṣaṇanipuṇaḥ.
Sukavitā-rachayitā sulekhakaḥ susampādakaḥ.
Suhṛte saha suchāru-patrikāprakāśanaḥ.
Svalpāvasthāvairāgya-śatakānuvādakaraḥ.
Sarasakāvyaulekhakaḥ sarvaśikṣaka-ślāghitaḥ.
Samitraśmaśānabhūmau tantraprayogakārakaḥ.
Sāhasikaḥ suvīryaścha sandehanirmuktaḥ sadā.
Suchaturaḥ suhastāścha susaralaḥ subalavān.
Sarvapaitṛkasampatti-prabandhakasaṃrakṣakaḥ.
Sahasrādhika-meṣāśva-govṛṣabhāja-pālakaḥ.
Suvistṛta-kṛṣikṣetra-kāntāra-parvatādhiśaḥ.
Sukhamangiripraśikṣitaḥ savyamārgopasevitaḥ.
Sādhanaḥ pathagāmī cha savyasāchīsamadhīraḥ.
Sodarā'kāladehānta-śokākrāntasahodaraḥ.
Strījāti-sarvatomukhī-kalyāṇasaṅkalpitaḥ.
Saṃsāraviraktamanaḥ sarvasvatyāgatatparaḥ.
Saṃśayahīnamanasvī sadanatyāgī sannyaśī.
Svāmiśivānandapada-kamalaśaraṇāgataḥ.
Sadguru-sevātatparaḥ sarvakāryasamudyataḥ.
31. Sevādharmamarmajño'pi sevākāryaparāyaṇaḥ.
Sevākarma-pāraṅgataḥ sevārataḥ susevakaḥ.
Sthāpatyavidyāpravīṇaḥ sadananirmāṇakaraḥ.
Sāmbamandirapūjakaḥ satatakīrtanakaraḥ.
Saṃsthāmahāsachivaścha sarvakāryasañchālakaḥ.
Saṃsthāpākaśālāyām bṛhatpātraprakṣālakaḥ.
Sadguroṛlekhagranthānām ṭaṅkaṇānuvādakaraḥ.
Surāpagā'mbuvāhanaḥ surasarittaraṇapriyaḥ.
Svasaṃsthāmudraṇālayasaṃsthāpakasañchālakaḥ.
Sarvakāryasiddhahastaḥ samagrayogasādhakaḥ.
Svāmiśivānandavaryabrahmacharyavratadīkṣitaḥ.
Satyachaitanyakathitaḥ satyam-nāmnāpriyaśiṣyaḥ.
Sakalaguṇasampannaḥ sadguruprītibhājanaḥ.
Sattvaguṇāḍhyaḥ suprajñāḥ sattvaguṇaparipūrṇaḥ.
Satīpati-pañchākṣara-paramamantra-sevitaḥ.
Sītāpati-parampriyaḥ sarvadevatā-vandanaḥ.
Suśruta-paramahaṃsa-paramparāyām dīkṣitaḥ.



Svāmisatyānandasarasvatī-yogapaṭṭadharah.
Svāmiśivānandadigvijayakīrtigānakarah.
Setubandhe bhāvīpariyojanādivyadarśanah.

41. Sātīśayamedhāyuktaḥ sātīśayakarmarataḥ.
Svayaṃ-janachatuṣṭaya-samadhika-kāryakarah.
Svāmiśivānandavaryapratidhvaniprakīrtitaḥ.
Sadgurujñānayajñopabhr̥t-samupādhipradattaḥ hi.
Svaikatrimśajjanmadine svaguruvarasaṃstutaḥ.
Svagurubhr̥tṛvanditaḥ sarvagurubhr̥tṛpriyaḥ.
Svāmiśivānandavaryeṇa adhyātmaratnasañjñitaḥ.
Sarvaviśayanirliptanachiketastattvapūrṇah.
Saurāṣṭrākṣaśivireṣu netraśalyachikitsakah.
Suchakṣuḥ suchakṣupradaḥ sūkṣmachakṣupradāyakah.
Smaradahana-ketana-tīrthātana-susampannah.
Surāpagā-srotatīrthe prāñyāmasiddhakṛtaḥ.
Svagurugāyatrīdraṣṭā svaguruparambrahmajñah.
Susādhana-chatuṣṭaya-sampannah sādhanādakṣah.
Sañkīrtanasamrāṭśiṣyah sañkīrtanaparampriyaḥ.
Sāhityakalāsaṅgīta-nāṭyaśāstraviśāradaḥ.
Supraśastaḥ sunartakaḥ supravaktā sugāyakah.
Sambhāṣaṇakalādakṣah saṃskṛtabhāṣaṇakarah.
Sakalakuṣṭharogiṇāṃ sarvayogakṣemavahaḥ.
Saṃyatamanah saṃyamī saṃyatendriyah saharṣah.
51. Sadgurvājñāśirodhārya-sadyagurvāśrama-nirgataḥ.
Sarvatra-yogaprachāra-sudṛḍhasaṅkalpakṛtaḥ.
Sādhuh̥ santaḥ suropamaḥ sanātanadharmadharah.
Sampūrṇabhāratavarṣe rahasiparivrājakah.
Satyavrata-dharmaśakti-rājanandagrāmāhūtaḥ.
Sārvabhauma-yogamitramaṇḍala-saṃsthāpakah.
Sarvaduḥkhaḥarah siddhaḥ sarvajanapīḍāharaḥ.
Sakarūṇah sahr̥dayah saḥānubhūtidāyakah.
Savinayah savivekah savikramah savimarśah.
Samabuddhiḥ samadarśī saṃyatātmā samabhāvī.
Sahajah saralah snehī sahanaśīlah suśāntah.
Sarvabālabālāpriyah samastajanavanditaḥ.
Sambuddhaḥ snigdhaḥ samarthaḥ saṃsiddhaḥ siddhalakṣaścha.
Sūryachandrayogasiddhaḥ sakalavapusasaṃśodhitaḥ.
Suramyagaṅgotritīrthe divyādhideśaprāptavān.
Satyavrata-dharmaśakti-putratatna-pradāyakah.



Sadgurumahāsamādhi-mudgalapuryānubhūtaḥ.
Svāmiśivānandāśīṣa-samprāpyasamprokṣitaḥ.
Suprakhyaṭabihārayogavidyālayasamsthāpakaḥ.
Sarasvatīpūjādine akhaṇḍajyotiḥjālakaḥ.

61. Sūryātmaja-dānasthale gaṅgādarśana-sthāpanaḥ.
Sūryasuta-samadātā sūryaputra-samadhīraḥ.
Sarvatrayogaprachārakaḥ samagrayogaśikṣakaḥ.
Sakalaviśvavrājakaḥ sakalavasudhāguruḥ.
Sannyāsaparamparā-garimāpratiṣṭhāpakaḥ.
Sannyāsasatra-chālakaḥ sannyāśigaṇa-prerakaḥ.
Samājaśubhachintakaḥ samājakalyāṇakaraḥ.
Sahasrachhātraśikṣakaḥ sahasraśiṣyaprerakaḥ.
Sahasraśiṣyadīkṣādaḥ sahasraśiṣyaśaraṇyaḥ.
Svaśiṣyamātrvatpālakaḥ stanyāmṛtapradāyakaḥ.
Svagurvaṣṭottaraśatasannyāśiśiṣyamālādaḥ.
Sarvajñaḥ sarvaśiṣyātmā sarvaśiṣyānuśāsanaḥ.
Samastaśiṣyoddhārakaḥ sarvaśiṣyahitakaraḥ.
Sarvaśiṣyaduḥkhahartā sarvaśiṣyaprapūjitaḥ.
Sarvaśiṣyaniṣevitaḥ sakalaśiṣyavanditaḥ.
Sakalaśiṣyavījitaḥ samastaśiṣyā'rādhitaḥ.
Sambhāviśamskṛtiyogabhaviṣyatītighoṣaṇaḥ.
Sarvatrayogasamskṛtibījānām samāropaṇaḥ.
Saṁsārasāgaranāvaḥ saṁsārārṇavanāvikaḥ.
Saṁsārasindhutārakaḥ saṁsāratāpatrayaghaṇaḥ.
71. Siddhaguruḥ siddhayogī siddharṣiḥ siddhapuruṣaḥ.
Siddhayatiḥ siddhamuniḥ siddhātmā siddhānām varahaḥ.
Sadā-sahajasamādhisthaḥ samayāchāra-tatparaḥ.
Saundaryalaharī-pāṭhaparamparā-pravartakaḥ.
Sādhanaṁmārganipuṇaḥ sādhaḥ susādhaḥ.
Sahasrasādhakapriyaḥ sādhaḥ kavīndrasamstutaḥ.
Subudhaḥ suprabandhaḥ suvikhyātaḥ sumantrajñaḥ.
Supraśamsitaḥ sumatiḥ satkarmaparāyaṇaḥ.
Sarvadāprasannachittaḥ sarvadāvinodaśīlaḥ.
Sadāgurumṛtilīnaḥ sadāgurvājñāpālakaḥ.
Samīravegaḥ sarvatrayogavidyāpravartakaḥ.
Sādhuvṛttaḥ samṛddhidaḥ samarpaṇādarśaścha.
Samitiñjayaḥ suśreṣṭhaḥ sulabhaḥ samullāsitāḥ.
Siddhyasiddhyorsamabhāvaḥ suprasādaḥ samarpitaḥ.
Sadvichārī sadāchārī sampannaḥ svasthaḥ sārthakaḥ.



Sammānitaḥ salīlo'pi sakṣamaḥ sarvaśaktimān.
Sāṅkhyayogavedāntavid sakalaśāstramarmajñāḥ.
Saptadvīpayātrākaraḥ saptadvīpopadeśakaḥ.
Sugamachakrajāgarāṇaprañālīpraśikṣakaḥ.
Samīramuktāsanādiyogābhyāsapravartakaḥ.

81. Sarvamānyavaijñānikastarayogapraṭiṣṭhitaḥ.
Suprabhāvaśālīyoga-nidrāvidhyāviṣkārakaḥ.
Suvikhyātaśatādhikayogagranthapraṇetā hi.
Sarvayogāṅgadivākaraḥ svarayogasudhākaraḥ.
Sarvatrayogasaṅgoṣṭhī-sammelanaśāñchālanaḥ.
Samastayogāṅgaśodha-pariyojanā-chālanaḥ.
Spaṣṭatayā pratyāhārapaddhatīnām nirūpaṇaḥ.
Saratatayā ajapājapāntarmaunaprabodhanaḥ.
Svagurutyāgasvarṇimajayantīsamāyojakaḥ.
Svagurusmṛtau śivānandamaṭhasusamsthāpakaḥ.
Sṛjanaśīlaḥ saśrīkaḥ samprajñāprapannaścha.
Svayaṃsiddhaḥ svayambhūtaḥ svayamprabhuḥ
svayamprabhaḥ.
Saṃvādakuśalaḥ suvaṃśaḥ samīchīnaḥ saṃvardhanaḥ.
Sadguṇasaṃvardhakaḥ saṃyuktaḥ saṃyogakaraḥ.
Spaṣṭamanaḥ spaṣṭavādī spaṣṭavaktā spaṣṭabhāṣī.
Samājotthānachintanaḥ samājārtipariharaḥ.
Suprasiddhaḥ suprakhyātaḥ samādaraṇīyaḥ sadā.
Samāśrayaḥ samujjvalaḥ satpathāchāraḥ samantaḥ.
Samādhibhṛt samādhimat samādhiniṣṭhaḥ sudṛṣṭiḥ.
Samṛddhaḥ samṛddhatejaḥ samṛddhayaśaḥ sotkarṣaḥ.

91. Suvaityaḥ suchikitsakaḥ sarvavyādhinivāraṇaḥ.
Sarvaviśvaparivrājanaḥ sarvadeśasamādhṛtaḥ.
Sūkṣmaśarīravicharaḥ sūkṣmalokarahasyajñāḥ.
Sūkṣmadikkālatattvajñāḥ sūkṣmajñānavijñānājñāḥ.
Sampreṣaṇasamarthopi sampreṣaṇapraśikṣakaḥ.
Saṃśliṣṭayogaśikṣakaḥ samanvitayogaguruḥ.
Sāṅgopāṅgakarmabhaktijñānarājādiyogavid.
Svarayogapraśikṣakaḥ sūryopāsanāprerakaḥ.
Sannyāsimāṇiḥ suśravaḥ sarvasvatyāgī sānandaḥ.
Samagraṇīsannyāsi hi sarvasannyāśidhurīṇaḥ.
Somanāthādītīrtheṣu divyavigrahopāsakaḥ.
Sundaratryambakatīrthe chāturmāsasusampannaḥ.
Suramyanīlaparvate gośālānivāsakṛtaḥ.



Svagurujanmadivase ajasrajaṇāṇāprāptaḥ.
 Sadāśivajyotirliṅga-satīchitābhūmivāsaḥ.
 Samāharniśadivase rikhiyāpadārpaṇaḥ.
 Suślokyaparamaḥṣaḥ sarvanivṛttā'vadhūtaḥ.
 Sadaikāntavāsapriyaḥ sadāmantrajapalīnaḥ.
 Suśravapañchāgnitapasādyopāntasusampannaḥ.
 Santaptasuvārṇadehaḥ sutejaḥ sutejomayaḥ.

101. Suśubhāṣṭottaraśatalakṣamantrapuraścharaḥ.
 Sādhanasthale mahākālachitādhūnisthāpakāḥ.
 Sampūrṇakalyāṇakārī-śatachaṇḍīyajñakaraḥ.
 Sītākalyāṇamutsava-paramparāpravarttakaḥ.
 Sītāvallabhanāmasya ārādhanāsañchālakaḥ.
 Satyabhāmāvallabhasya jhūlanotsavakārakaḥ.
 Saumitrivatsala-kathāpārāyaṇa-parampriyaḥ.
 Sumaṅgala-rājasūya-yajña-susampannakaraḥ.
 Satīhr̥daya-sañjātaḥ satīhr̥daya-spandanāḥ.
 Satīhr̥daya-nilayaḥ satīhr̥daya-vastutaḥ.
 Sthāvarasutā"rādhakaḥ sthānupriyāpriyasutaḥ.
 Sītāpatīṣṭadevaścha satīpatisampūjakaḥ.
 Subhadrapūrvajapṛitaḥ siddhivināyakapriyaḥ.
 Sindhukanyā'moghāśīśasamprāpyasamṛddhipradaḥ.
 Sutapaḥ sunetraḥ sudaḥ sudraṣṭā sudhākaraḥ.
 Subāndhavaḥ sumahaujaḥ svarṇakāyaḥ sitamanaḥ.
 Sundaraḥ sthiraḥ sthitadhīḥ sthitaprajñāḥ sāramayaḥ.
 Savapriyaḥ savakaraḥ svayañjyotiḥ savaḥ sthāyī.
 Svastidaḥ svastikṛtsvasti sāttvikaḥ sattvaḥ sattvavān.
 Sugamaḥ sūkṣmaḥ sragvī sraṣṭā stavyaḥ sthairyavān.
111. Siddhidharaḥ siddhikaraḥ siddhisopānonnāyakaḥ.
 Siddhīśvaraḥ siddheśvaraḥ siddhahastaḥ siddhipradaḥ.
 Sadānandaḥ sadāsukhī sadāparahitarataḥ.
 Sadātuṣṭaḥ sadātṛptaḥ sadāsevātātparaḥ.
 Sadāsmiṭaḥ sadā'ghoraḥ sadāśāntaḥ sadāmodaḥ.
 Sadādayāluḥ sarvadākṛpāluḥ sadāvibhuḥ.
 Sadāsatsaṅkalpayuktaḥ sadā"śīśapradāyakaḥ.
 Sarvadākalyāṇakaraḥ sarvadāparopakārī.
 Sātīśayakaruṇārdraḥ sātīśayaprajñāyuktaḥ.
 Sevārtharikhiyāpīṭhasamsthāpakāḥ sevāpriyaḥ.
 Sarvathādoṣavihīnaḥ sarvasaṅgavivarjitaḥ.
 Samastadharmamarmajñaḥ samastakarmatattvajñaḥ.



Sahasrārakamalasthaḥ sahasradalutphullo'pi.
 Sarvaśvāsa-mantrasiddhaḥ sarvaśvāseṣṭasmaranaḥ.
 Sītāpatyārādhakaḥ satīpatyupāsakaḥ.
 Saguṇeśvaraḥ saguṇopāsana-pratipādhakaḥ.
 Sarveśaṃ sukhasaṃrddhiśāntisaṅkalpadhāraḥ.
 Suprabuddhaḥ suśaṃyataḥ subandhanavimochanaḥ.
 Sundarakirīṭadharaḥ suchārumālādharāḥ.
 Savīryaḥ sāsčaryamayaḥ suyaśaḥ sumālyakaḥ.

121. Suparākramaḥ sujyotiḥ stavaniyaḥ subalaḥ.
 Supraṭiṣṭhitaḥ sudāmā superipūjitaḥ sadā.
 Suvarchaḥ sumanoramaḥ suśaraṇyaḥ suvarchaskaḥ.
 Suśarīraḥ suśaṃrddhaḥ sumitraḥ suśaṃhitāḥ.
 Samanindāstutiḥ samaḥ samaśītoṣṇaḥ sadā.
 Svārthahīnaḥ sevālīnaḥ sarvayogakṣemavahaḥ.
 Sadāprasannavadanaḥ sadāparamānanditaḥ.
 Sadāturiyapraṭiṣṭhaḥ sadāsaṃmādhinimagnaḥ.
 Sudīptaḥ sumānaśaḥ sadāsaṃmāhitamanaḥ.
 Sāṃpiyaśyuyjyaśālokyasārūpyamuktidāyakaḥ.
 Sumahātejaḥ sumahān sumahābalaḥ surakṣaḥ.
 Svadeśapriyaḥ svadeśasaṃskṛtiparaṃruchiraḥ.
 Saṃskṛtisaṃsthāpanaḥ saṃskṛtisaṃvardhanaḥ.
 Sarvahrdayākaraṇaḥ sarvahrdayasaṃrāt cha.
 Sevāpremadānā'darśaḥ sevāmārga-pradarśakaḥ.
 Sevāyogasannyāsa-trividhapīṭha-sthāpakaḥ.
 Saṅgīta-nṛtya-sāhitya-saṃvardhana-saṃpoṣaṇaḥ.
 Sahasrādhika-baṭukakanyā-pitṛvatpālanaḥ.
 Suśubhakanyāpūjanaparamparāsaṃvardhanaḥ.
 Sarvastrījananītulyaḥ sarvakanyā'tmajāmanyāḥ.
131. Strīsaṃmājotthānakaraḥ strīsaṃmājotsāhapradaḥ.
 Strījāgaraṇapreraḥ strīsvāvalambanalakṣyaḥ.
 Sakalakarmaṇivṛttaḥ sadāsevāsaṃpravṛttaḥ.
 Saṃutphullapadmānanaḥ suhāsaḥ siddhatāpasāḥ.
 Sākṣī svāmī svāmibhaktaḥ svāmibhaktaśvasevitaḥ.
 Sakalabhaktahrdayasūkṣmaśalyakriyākaraḥ.
 Saptasatīpāṭhapriyaḥ sundarakāṇḍātiruchiraḥ.
 Svojaḥ samagraṇīśiddhaḥ samagrayogasāṃsiddhaḥ.
 Sarvasaṃrddharājaraṣiḥ sanakādivatbrahmaṛṣiḥ.
 Sannyastaḥ sarvasannyastaḥ sannyastakartṛbhāvaścha.
 Sannyāsapīṭhe śrīlakṣmīnārāyaṇayajñapreraḥ.



Svādhīṇaḥ svatantraḥ sujñāḥ svechchhāmṛtyuḥ samādhistaḥ.
 Sampradīptaḥ sampuṣṭidaḥ sakalaśiṣyasamsmṛtaḥ.
 Suparipūrṇaḥ satkarmā satpuruṣaḥ satsaṅkalpaḥ.
 Sattamaḥ satsaṅgapriyaḥ sattvarāśiḥ sattvaguṇī.
 Sattvaśālī svāvalambī sattvodṛktaḥ sattvotsāhaḥ.
 Sattvaśīlaḥ sattvadhāma sattvasthaḥ sattvasampannaḥ.
 Sattvapradhānaḥ sattvātmā sattvasamāviṣṭaḥ satvān.
 Sadāchāraparāyaṇaḥ saddhyāyī sadātmā sat.
 Sadāśayaḥ sadvatsalaḥ sanmatih sanmārgadarśī.

141. Samparipūrṇaḥ samśuddhaḥ sarvasamsmṛtaḥ suśrutaḥ.
 Samprahrṣṭamanaḥ saumyaḥ sabhyaḥ sāmagānapriyaḥ.
 Sarvatraḥ sarvavyāpī saḥ sarveṣāṃ śubhachintakaḥ.
 Sarvagaḥ sarveśvaraḥ cha sarvabhūtātma sarvavid.
 Sarvābhijñāḥ sarvadharaḥ sarvadaḥ sarvavidyāvid.
 Sarvapāpaharaḥ sarvakalmaṣavidhvamśakaḥ.
 Sarvasiddhivibhūṣitaḥ sarvavibhūtisampannaḥ.
 Sarvakāmaḥ sarvakāmyaḥ sarvakaraḥ sarvakāraṇaḥ.
 Sarvakartā sarvakārī sarvakṛtaḥ sarvagatiḥ.
 Sarvasṛṣṭipatiḥ sarvasukhasamṛddhidāyakaḥ.
 Sarvagāmi sarvaguṇī sarvachārī sarvatyāgi.
 Sarvahrdayanilayaḥ sarvahrdayaśāsakaḥ.
 Sādhidaivaḥ sādhibhūtaḥ sādhiyajñāḥ sāmartyavān.
 Sākṣātbrahmā sākṣāchchhivaḥ sākṣānnārāyaṇaḥ sthitaḥ.
 Sahasraśīrṣaḥ sarvātmā sahasrākṣaḥ sahasrapāt.
 Sarvatomukhaḥ sadgatiḥ sarvataśchakṣuḥ satkṛtiḥ.
 Samastayatīnām śreṣṭhaḥ sakalayoginām varaḥ.
 Siddhārthaḥ siddhasaṅkalpaḥ siddhidaḥ siddhisādhanaḥ.
 Sarvadarśī sadāmarṣī sarvo'pi sarvavijjayī.
 Sarvādhāraḥ sarvākāraḥ sarvatattvasūkṣmasāraḥ.

151. Satkīrtiḥ sannidhiḥ sattā sadbhūtiḥ satparāyaṇaḥ.
 Sakalārtiharaḥ sadyaḥprasannaḥ sadyastuṣṭaścha.
 Sārvaguṇikaḥ sāragaḥ sāradarśī sāragrāhī.
 Sakalaśiṣyāṇām śiṣyaḥ samastasamśṛtiguruḥ.
 Supraṭiṣṭhaḥ sāvadhānaḥ sūtīrthaḥ saṅgītapriyaḥ.
 Saṃsāradhvāntasūryaścha saṃsāratāpasudhāmśuḥ.
 Sūkṣmabuddhiḥ sūkṣmadarśī sūkṣmatattvavichārakaḥ.
 Sakalaśivaryapradātā sampūrṇakalyāṇakaraḥ.
 Stutaḥ stutyaḥ stotavyaḥ stutyāśuprasanno'pi.
 Stutidaḥ stutivanditaḥ saubhāgyadaḥ sphūrtimān.



Sāadhanāmbujasūryo'pi sādhanāmārgadarśakaḥ.
 Sāadhanāmārgamārtanḍaḥ sādhanāmārgaśaśāṅkaḥ.
 Sthiramatiḥ sthirachetā sthiradhīḥ hi sthirasthāyī.
 Sādhucharaṇaḥ suślokaḥ samastaśiṣyapūjitaḥ.
 Sarvamaṅgalamāṅgalyaḥ sudharmiṣṭhaḥ suśobhitaḥ.
 Sumānyaḥ sammānanīyaḥ samakaraḥ sammānadaḥ.
 Sampūrṇaḥ sampūrṇasiddhaḥ sampūrṇasomaḥ suyogī.
 Sampūrṇayogī sudhāmśuḥ sampūrṇaguruḥ sadguruḥ.
 Sūryakoṭisamaprabhaḥ somakoṭinibhānanaḥ.
 Samudrakoṭigambhīraḥ samīrakoṭimahābalaḥ.

161. Somasūryāgnilochanaḥ somasudhāpānakaraḥ.
 Suvidaḥ sumahāsattvaḥ santaśiromaṇiḥ stutyarhaḥ.
 Sāmbaḥ sāmhapriyaḥ sāmhasadāśivapriyabhaktaḥ.
 Smarahaṛārchanaḥ priyaḥ sadāśivārchanaḥ rataḥ.
 Sadāśivakṛpāpātraḥ satīvallabhapūjakaḥ.
 Sadāśivasahacharaḥ sadāśivalokavāsaḥ.
 Sītāpatyarchanaḥ priyaḥ sītāpūjanaḥ priyo'pi.
 Sītārāmadhyānarataḥ sītārāmamayasarvavid.
 Sarasvatyarchanaḥ priyaḥ sarasvatīsampūjakaḥ.
 Svarṇimavadanaḥ sragvān satatayuktaḥ suśubhaḥ.
 Sahacharaḥ sahayogī sahayātrī sahāyakaḥ.
 Subhadraḥ sumahātapaḥ sumadhuraḥ sahaṛṣitaḥ.
 Svasvarūpānusandhānaśīlaḥ saralaḥ ṛdayaḥ.
 Saṃharṣī saṃhṛṣṭamanaḥ sāhlādaḥ sampūrṇānandaḥ.
 Śaśaktaḥ samarthaguruḥ sarvasakṣamasadguruḥ.
 Samādhānaśīlaḥ sarvaśiṣyaśaṅkāsamādhānaḥ.
 Samparipālakaḥ sāraḥ sarvavighnavināśakaḥ.
 Saṅkaṭāharaḥ sukr̥tī sarvasaṅkaṭānaśakaḥ.
 Saphalaḥ saphalaśiṣyaḥ saphalatāpradāyakaḥ.
 Saphalaguruḥ saphalasamsthānānām praśāśakaḥ.

171. Svargaparaḥ svargadharaḥ svargasthānapradāyakaḥ.
 Siṃhaḥ siṃhavikrānto'pi siṃhanādī siṃhagāmī.
 Sarvendriyaguṇābhāsaḥ sarvendriyavivarjitaḥ.
 Siddhyasiddhyornirvikāraḥ saṃśuddhasarvakilbiṣaḥ.
 Sthiramanaḥ sthirabuddhiḥ sarvārambhaparitāgī.
 Sarvabhūtaḥ sthitaḥ stomyaḥ samachittaḥ sūkṣmamatiḥ.
 Sprhāhīnaḥ siddhakāmaḥ sarvasandehanirmuktaḥ.
 Sudurlabhadānaśīlaḥ sarvasampadādāyakaḥ.
 Saṅgrahavṛttinirmuktaḥ samaloṣṭāśmakāñchanaḥ.



Stokaḥ sthāvarasaṅkalpaḥ sthāvarasaṅkāśonnataḥ.
 Saṃsārābhisamuddhartā sadāsvādhyāyanirataḥ.
 Sarvasatkāraḥ samastalokoddhāraḥ.
 Saṃsobhitaḥ suvimalaḥ saṃsārachakranirmuktaḥ.
 Saṃśṛitabandhanavimochanaḥ sanmārgasupradarśakaḥ.
 Saṃsāra-kṛīḍāsamāsakta-jīvaḥ chittāpahāraḥ.
 Saṃsāra-vṛkṣachchedana-sakalopāya-bodhakaḥ.
 Saṃsārasāgarasetuḥ saṃsārārṇavatāraṇaḥ.
 Saṃsārasindhuśoṣaṇaḥ sārasampadaññāpanaḥ.
 Sarvopaniṣatsārajñāḥ sarvatāntrapāraṅgataḥ.
 Sarvaśāstraparāyaṇaḥ sarvavidyāviśāraḥ.

181. Sarvavedāntaviduṣaḥ sakalāgamapāragāḥ.
 Sarvaiśvaryapradāyakaḥ sarvapāpaprāśamaṇaḥ.
 Sarvāpadvinivāraḥ sarvasaṅkaṭamochanaḥ.
 Samastaguṇasaṅgrahaḥ samastaiśvaryasandohaḥ.
 Samastabhaktapūjitaḥ samastasādhakārādhyāḥ.
 Samastapāpasamhṛtaḥ sakaladuḥkhatāpahā.
 Suravandyaḥ siddhapūjyaḥ santārādhyāḥ sādḥpāsyāḥ.
 Sadā"rādhyāḥ sadā"hlādaḥ sadāsvasvarūpasthaḥ.
 Sambhṛtasnehaḥ suprabhaḥ sambhrāntiharaḥ sasattvaḥ.
 Saṃsārānalasantaptabhaktahṛdayaśītalāḥ.
 Sammānyaḥ susammānitaḥ sammodaḥ smitojjvalaḥ.
 Samyagguṇaḥ samyaggoptā samyagdarśanasampannaḥ.
 Samyagvyavasītaḥ samrāt samyagvijayī suvāgmī.
 Sūtrātmā sūtradhāraścha setuḥ saṃstho'pi saraśmīḥ.
 Sādbuddhidaḥ svalpāhāraḥ svalpasevayā toṣitaḥ.
 Sādhūśīlāḥ sādḥutamaḥ sahiṣṇuḥ sumahāvṛataḥ.
 Sādhujātaḥ sārārūpaḥ svarūpajñāḥ svarūpasthaḥ.
 Sannivāsaḥ saṃrakṣakaḥ savijñānaḥ saprabhāvaḥ.
 Sarvarakṣī sarvasvāmī samyakāchāryaḥ sambhaktāḥ.
 Sarvarūpaḥ sarvanāthaḥ sarvavāsaḥ sārvaabhaumaḥ.

191. Sarvapṛadaḥ sarvaprabhuḥ sarvapūṇaḥ sarvatejaḥ.
 Sarvaśreṣṭhaḥ sarvahiṭaḥ sarvādiḥ sarvasampannaḥ.
 Sarvasaṃsthaḥ sarvāśrayaḥ sarvāntaḥ sarvārthasiddhaḥ.
 Sarvavijñānaḥ sarveśaḥ sarvalokamaheśvaraḥ.
 Sarvīyaḥ sarvatobhadraḥ savitā sarvalokabhṛt.
 Sannyāsayogayuktātmā sadāsamaduḥkhasukhaḥ.
 Sargavisargapralaya-sarvarahasya-marmajñāḥ.
 Saptasapti-saṅkāśo'pi sārabhūtaḥ suvīraḥ.



Sarvajñānaprakāśanaḥ sarvalokākaraṣaṇaḥ.
 Sakalaguṇasandohaḥ sumaṅgalaḥ svāśīṣadaḥ.
 Suropamadedīpyamān smaraṇīyaḥ saujanyavān.
 Sarvavidyāmbujasūryaḥ sarvadāprakāśamān.
 Smaraṇamātreṇa sarva-sahāyatā-pradāyakaḥ.
 Suṣupti-svapna-jāgrata-manovasthā-pāragaḥ.
 Sadyaḥpunarāgamana-vachanabaddhaguruvaraḥ.
 Satyaśivasundaramayaḥ samākhyātāḥ sarvapriyaḥ.
 Sthāvarajaṅgamavyāptaḥ sarvabhūtāntarātmā cha.
 Sarvajayīchakravartī sarvatyāgisusannyāsī.
 Sampūrṇakalāsampannaḥ sāksātpūrṇaparabrahmaḥ.
 Suśreṣṭhamānasaputraḥ sachchidānandasvarūpaḥ.

Om śāntiḥ śāntiḥ śāntiḥ. Hariḥ om

Sakārādi-satyam-sahasranāmāvaliḥ

- | | |
|---|--|
| 1. Om satyāya namaḥ | 19. Om satyadarśine namaḥ |
| 2. Om svāmisatyānandāya
namaḥ | 20. Om sanātanāya namaḥ |
| 3. Om sachchidānanda-vigrahāya
namaḥ | 21. Om satyavikramāya namaḥ |
| 4. Om satyaniṣṭhāya namaḥ | 22. Om satyasthāya namaḥ |
| 5. Om satyaśīlāya namaḥ | 23. Om satyakāmāya namaḥ |
| 6. Om satyapratijñāya namaḥ | 24. Om satyapriyāya namaḥ |
| 7. Om satyavate namaḥ | 25. Om satyasaṅkalpāya namaḥ |
| 8. Om satyasvarūpāya namaḥ | 26. Om satyavide namaḥ |
| 9. Om satyajñāya namaḥ | 27. Om satyasandhāya namaḥ |
| 10. Om satyavādine namaḥ | 28. Om satyadhṛtaye namaḥ |
| 11. Om satyadhāmāya namaḥ | 29. Om satyatapāya namaḥ |
| 12. Om satyamūrtaye namaḥ | 30. Om satyagirāya namaḥ |
| 13. Om satyabhāṣiṇe namaḥ | 31. Om satyadevāya namaḥ |
| 14. Om satyādhārāya namaḥ | 32. Om satyadhanāya namaḥ |
| 15. Om satyaratāya namaḥ | 33. Om satyaparāya namaḥ |
| 16. Om satyamārga-pravartakāya
namaḥ | 34. Om satyanāmne namaḥ |
| 17. Om satyaloka-virājītāya namaḥ | 35. Om satyadharmā-parāyaṇāya
namaḥ |
| 18. Om satyāsatyavibhedavide
namaḥ | 36. Om satyamayāya namaḥ |
| | 37. Om satyamantrāya namaḥ |
| | 38. Om satyavākyaḥ namaḥ |
| | 39. Om satyaśravāya namaḥ |



40. Om satyānuraktāya namaḥ
41. Om satyajite namaḥ
42. Om satyamedhase namaḥ
43. Om satyavṛttāya namaḥ
44. Om satyavachase namaḥ
45. Om satyavratāya namaḥ
46. Om sākṣātsatyarta-
vighrahāya namaḥ
47. Om satkulīnāya namaḥ
48. Om sachcharitrāya namaḥ
49. Om satpathagāmine namaḥ
50. Om santatāya namaḥ
51. Om sudarśanakūrmāñchala-
giri pradeśasañjātāya
namaḥ
52. Om saumyamāsa-
pūṛṇimājāya namaḥ
53. Om sunakṣatrāya namaḥ
54. Om suyogajāya namaḥ
55. Om sītāvallabha-kulajāya
namaḥ
56. Om sarvatramaṅgala-
karāya namaḥ
57. Om supraṭiṣṭha-
kuloṭpannāya namaḥ
58. Om sūryavaṁśa-
vibhūṣaṇāya namaḥ
59. Om sūryavarchase namaḥ
60. Om sūryaprabhāya namaḥ
61. Om sūryamayūkha-
sandohāya namaḥ
62. Om sūryaraśmi-
prabhāsitāya namaḥ
63. Om sūryavatmukha-
maṇḍalāya namaḥ
64. Om sūryavaṁśīne namaḥ
65. Om sūryajyotaye namaḥ
66. Om sūryasamajājvalyamate
namaḥ
67. Om somavapuṣe namaḥ
68. Om somavaktrāya namaḥ
69. Om somasaṅkāśa-kāntimate
namaḥ
70. Om samagrendu-
nibhānanāya namaḥ
71. Om sudhāmṣuprabhā-
sampaṇnāya namaḥ
72. Om sarojākṣāya namaḥ
73. Om sarojāṅghraye namaḥ
74. Om sarojamukhāya namaḥ
75. Om sutanave namaḥ
76. Om sampannarūpāya
namaḥ
77. Om sumukhāya namaḥ
78. Om suputrāya namaḥ
79. Om sumanoharāya namaḥ
80. Om suvarṇāya namaḥ
81. Om suvarṇavapuṣe namaḥ
82. Om suvarṇakāntaye namaḥ
83. Om suṣamāya namaḥ
84. Om surūpāya namaḥ
85. Om suvaktrāya namaḥ
86. Om surāya namaḥ
87. Om sukulajāya namaḥ
88. Om smitamukhāya namaḥ
89. Om sunayanāya namaḥ
90. Om sulakṣaṇāya namaḥ
91. Om susmitāya namaḥ
92. Om sukumārāya namaḥ
93. Om sudhīrāya namaḥ
94. Om sumedhase namaḥ
95. Om sukhāya namaḥ
96. Om suvratāya namaḥ
97. Om suhṛdayāya namaḥ
98. Om sakhye namaḥ
99. Om suhṛdayāya namaḥ
100. Om sunītāya namaḥ
101. Om sajjanāya namaḥ
102. Om satvarāya namaḥ
103. Om sudhaye namaḥ
104. Om suhāsānanāya namaḥ
105. Om subhāṣāya namaḥ



106. Om sumanase namaḥ
 107. Om suvinirmalāya namaḥ
 108. Om suvṛttāya namaḥ
 109. Om suvikrāntāya namaḥ
 110. Om sulochanāya namaḥ
 111. Om supratīkāya namaḥ
 112. Om sunīthāya namaḥ
 113. Om sunandasutāya namaḥ
 114. Om subhagāya namaḥ
 115. Om sumukhāmbhojāya
 namaḥ
 116. Om svakṣāya namaḥ
 117. Om svaṅgāya namaḥ
 118. Om sudarśanāya namaḥ
 119. Om svākārāya namaḥ
 120. Om sucharitrāya namaḥ
 121. Om sujātāya namaḥ
 122. Om supratīṣṇātāya namaḥ
 123. Om surabhītāya namaḥ
 124. Om sunāyakāya namaḥ
 125. Om saubhagāya namaḥ
 126. Om saubhāgineyāya namaḥ
 127. Om sukhapradāya namaḥ
 128. Om saubhāgyavate namaḥ
 129. Om sutajyeṣṭhāya namaḥ
 130. Om sutīpriyāya namaḥ
 131. Om sutinī-hṛdayaṅgamāya
 namaḥ
 132. Om sahodarīsaṅgādarśa-
 saṃsārasvapna-darśakāya
 namaḥ
 133. Om svalpāvasthā-
 sahasāsaṅjñāsūnya-śarīrāya
 namaḥ
 134. Om sītāvallabhamantreṇa
 sachetana-punarbhūtāya
 namaḥ
 135. Om saṃskṛtajñāya namaḥ
 136. Om suśikṣitāya namaḥ
 137. Om susaṃskāriṇe namaḥ
 138. Om susaṃskṛtāya namaḥ
 139. Om saṃskṛta-bhāṣā'tipriyāya
 namaḥ
 140. Om saṃskṛtabhāṣaṇa-
 nipuṇāya namaḥ
 141. Om sukavitā-rachayitre namaḥ
 142. Om sulekhakāya namaḥ
 143. Om susampādakāya namaḥ
 144. Om suhṛte saha
 suchārupatrikā-prakāśanāya
 namaḥ
 145. Om svalpāvasthā-
 vairāgyaśatakānuvāda-karāya
 namaḥ
 146. Om sarasakāvya-lekhakāya
 namaḥ
 147. Om sarvaśikṣaka-ślāghitāya
 namaḥ
 148. Om samitra-śmaśānabhūmau
 tantraprayoga-kārakāya
 namaḥ
 149. Om sāhasikāya namaḥ
 150. Om suvīryāya namaḥ
 151. Om sandehanirmuktāya
 namaḥ
 152. Om suchaturāya namaḥ
 153. Om suhastāya namaḥ
 154. Om susaralāya namaḥ
 155. Om subalavate namaḥ
 156. Om sarvapaitṛka-
 sampattiprabandhaka-
 saṃrakṣakāya namaḥ
 157. Om sahasrādhika-
 meṣāśvagovṛṣabhāja-pālakāya
 namaḥ
 158. Om suvistrīta-
 kṛṣikṣetrakāntāra-
 parvatādhīśāya namaḥ
 159. Om sukhamangiri-praśikṣitāya
 namaḥ
 160. Om śavya-mārgopasevitāya
 namaḥ



161. Om sādhanāpatha-gāmine
namaḥ
162. Om savyasāchī-samadhīrāya
namaḥ
163. Om sodarā'kāladehānta-
śokākrānta-sahodarāya namaḥ
164. Om strījāti-sarvatomukhī-
kalyāṇa-saṅkalpitāya namaḥ
165. Om saṁsāravirakta-manase
namaḥ
166. Om sarvasvatyāga-tatparāya
namaḥ
167. Om saṁśaya-hīna-manasvine
namaḥ
168. Om sadanatyāgine namaḥ
169. Om sannyāsine namaḥ
170. Om svāmiśivānanda-
padakamala-śaraṇāgatāya
namaḥ
171. Om sadgurusevā-tatparāya
namaḥ
172. Om sarvakārya-samudyatāya
namaḥ
173. Om sevādharma-marmajñāya
namaḥ
174. Om sevākārya-parāyaṇāya
namaḥ
175. Om sevākarma-pāraṅgatāya
namaḥ
176. Om sevāratāya namaḥ
177. Om susevakāya namaḥ
178. Om sthāpatyavidyā-pravīṇāya
namaḥ
179. Om sadananirmāṇa-karāya
namaḥ
180. Om sāmbamandira-pūjakāya
namaḥ
181. Om satatakīrtana-karāya
namaḥ
182. Om saṁsthā-mahāsachivāya
namaḥ
183. Om sarvakārya-saṅchālakāya
namaḥ
184. Om saṁsthāpākaśālāyām
bṛhatpātra-prakṣālakāya
namaḥ
185. Om sadgurorlekha-
granthānām ṭaṅkaṇānuvāda-
karāya namaḥ
186. Om surāpagāmbuvāhanāya
namaḥ
187. Om surasarittaraṇa-priyāya
namaḥ
188. Om svasaṁsthā-
mudraṇālaya-saṁsthāpaka-
saṅchālakāya namaḥ
189. Om sarvakārya-
siddhahastāya namaḥ
190. Om samagrayoga-sādhakāya
namaḥ
191. Om svāmiśivānandavarya-
brahmacharyavrata-dīkṣitāya
namaḥ
192. Om satyachaitanya-kathitāya
namaḥ
193. Om satyam-nāmnāpriya-
śiṣyāya namaḥ
194. Om sakalaguṇa-sampannāya
namaḥ
195. Om sadguruprīti-bhājanāya
namaḥ
196. Om sattvaguṇāḍhyāya namaḥ
197. Om suprajñāya namaḥ
198. Om sattvaguṇa-paripūrṇāya
namaḥ
199. Om satīpati-pañchākṣara-
paramamantrasevitāya
namaḥ
200. Om sitāpati-parampriyāya
namaḥ
201. Om sarvadevatā-vandanāya
namaḥ



202. Om suśrutaparamahaṃsa-
paramparāyāṃ dīkṣitāya
namaḥ
203. Om svāmisatyānanda-
sarasvatī-yogapaṭṭadharāya
namaḥ
204. Om svāmiśivānanda-
digvijaya-kīrtigānakarāya
namaḥ
205. Om setubandhe bhāvī-
pariyojanā-divyadarśanāya
namaḥ
206. Om sātīśaya-medhāyuktāya
namaḥ
207. Om sātīśaya-karmaratāya
namaḥ
208. Om svayañjanachatuṣṭaya-
samadhikākārya-karāya
namaḥ
209. Om svāmiśivānandavarya-
pratidhvani-prakīrtitāya
namaḥ
210. Om sadgurujñāna-
yajñopabhṛt-samupādhi-
pradattāya namaḥ
211. Om svaikatrimśajjanmadine
svaguruvara-saṃstutāya
namaḥ
212. Om svagurubhṛātṛ-vanditāya
namaḥ
213. Om sarvagurubhṛātṛ-priyāya
namaḥ
214. Om svāmiśivānandavaryeṇa
adhyātmaratnasañjñitāya
namaḥ
215. Om sarvaviṣayanirlipta-
nachiketastattvapūrṇāya
namaḥ
216. Om saurāṣṭrākṣa-śivireṣu
netraśalya-chikitsakāya
namaḥ
217. Om suchakṣuṣe namaḥ
218. Om suchakṣupradāya namaḥ
219. Om sūkṣmachakṣu-
pradāyakāya namaḥ
220. Om smaradhanaketana-
tīrthāṭana-susampannāya
namaḥ
221. Om surāpagā-srotatīrthe
prāṇāyāma-siddhakṛtāya
namaḥ
222. Om svaguru-gāyatrīdraṣṭre
namaḥ
223. Om svaguru-param-
brahmajñāya namaḥ
224. Om susāadhanachatuṣṭaya-
sampannāya namaḥ
225. Om sādhanādakṣāya namaḥ
226. Om saṅkīrtanasamrāt-śiṣyāya
namaḥ
227. Om saṅkīrtana-parampriyāya
namaḥ
228. Om sāhityakalāsaṅgīta-nāṭya-
śāstra-viśāradāya namaḥ
229. Om supraśastāya namaḥ
230. Om sunartakāya namaḥ
231. Om supravaktre namaḥ
232. Om sugāyakāya namaḥ
233. Om sambhāṣaṇa-kalādakṣāya
namaḥ
234. Om saṃskṛtabhāṣaṇa-karāya
namaḥ
235. Om sakalakuṣṭharogiṇām
sarvayogakṣemavahāya
namaḥ
236. Om saṃyatamanase namaḥ
237. Om saṃyamine namaḥ
238. Om saṃyatendriyāya namaḥ
239. Om saharṣāya namaḥ
240. Om sadgurvājñāśirodhārya-
sadyagurvāśrama-nirgatāya
namaḥ



241. Om sarvatrayogaprachāra-
sudṛḍhasaṅkalpa-kṛtāya
namaḥ
242. Om sādhave namaḥ
243. Om santāya namaḥ
244. Om suropamāya namaḥ
245. Om sanātana-dharmadharāya
namaḥ
246. Om sampūrṇabhāratavarṣe
rahasi-parivrājakāya namaḥ
247. Om satyavratadharmaśakti-
rājanandagrāmāhūtāya namaḥ
248. Om sārvaabhauma-yogamitra-
maṇḍala-saṁsthāpakāya
namaḥ
249. Om sārvaḍḍḥkhaharāya
namaḥ
250. Om siddhāya namaḥ
251. Om sarvajana-pīḍāharāya
namaḥ
252. Om sakaruṇāya namaḥ
253. Om saḥṛdayāya namaḥ
254. Om saḥānubhūti-dāyakāya
namaḥ
255. Om savinayāya namaḥ
256. Om savivekāya namaḥ
257. Om savikramāya namaḥ
258. Om savimarśāya namaḥ
259. Om samabuddhaye namaḥ
260. Om samadarśine namaḥ
261. Om saṁyatātmane namaḥ
262. Om samabhāvine namaḥ
263. Om saḥajāya namaḥ
264. Om saralāya namaḥ
265. Om snehine namaḥ
266. Om saḥanaśīlāya namaḥ
267. Om suśāntāya namaḥ
268. Om sarvaśālabālā-priyāya
namaḥ
269. Om samastajana-vanditāya
namaḥ
270. Om sambuddhāya namaḥ
271. Om snigdhāya namaḥ
272. Om samarthāya namaḥ
273. Om saṁsiddhāya namaḥ
274. Om siddhalakṣāya namaḥ
275. Om sūryachandrayoga-
siddhāya namaḥ
276. Om sakalavapu-saṁśodhitāya
namaḥ
277. Om suramyagaṅgotrītīrthe
divyādhideśa-prāptavate
namaḥ
278. Om satyavratadharmaśakti-
putraratna-pradāyakāya
namaḥ
279. Om śaḍguru-mahāsamādhi-
mudgalapuryānubhūtāya
namaḥ
280. Om svāmiśivānandāśīṣa-
sampaṛpyasamprokṣitāya
namaḥ
281. Om suprakhyāta-bihārayoga-
vidyālaya-saṁsthāpakāya
namaḥ
282. Om sarasvatīpūjādine
akhaṇḍajyoti-jvālakāya namaḥ
283. Om sūryātma-mā-dānasthale
gaṅgādarśana-sthāpanāya
namaḥ
284. Om sūryasuta-samadātre
namaḥ
285. Om sūryaputra-samadhīrāya
namaḥ
286. Om sarvatrayoga-
prachārakāya namaḥ
287. Om samagrayoga-śīkṣakāya
namaḥ
288. Om sakalaviśva-vrājakāya
namaḥ
289. Om sakala-vasudhāgurave
namaḥ



290. Om sannyāsaparamparā-
garimāpratiṣṭhāpakāya
namaḥ
291. Om sannyāsasatra-
chālākāya namaḥ
292. Om sannyāśīgaṇa-prerakāya
namaḥ
293. Om samāja-śubhachintakāya
namaḥ
294. Om samāja-kalyāṇakarāya
namaḥ
295. Om sahasrachhātra-
śikṣakāya namaḥ
296. Om sahasraśiṣya-prerakāya
namaḥ
297. Om sahasraśiṣya-dīkṣādāya
namaḥ
298. Om sahasraśiṣya-śaraṇyāya
namaḥ
299. Om svaśiṣya-mātrvatpālāya
namaḥ
300. Om stanyāmṛta-pradāyakāya
namaḥ
301. Om svagurvaṣṭottaraśata-
sannyāśiśiṣya-mālādāya
namaḥ
302. Om sarvajñāya namaḥ
303. Om sarvaśiṣyātmane namaḥ
304. Om sarvaśiṣyānuśāsanāya
namaḥ
305. Om
samastaśiṣyoddhārakāya
namaḥ
306. Om sarvaśiṣya-hitakarāya
namaḥ
307. Om sarvaśiṣya-duḥkhahartre
namaḥ
308. Om sarvaśiṣya-prapūjitāya
namaḥ
309. Om sarvaśiṣya-niṣevitāya
namaḥ
310. Om sakalaśiṣya-vanditāya
namaḥ
311. Om sakalaśiṣya-vījitāya
namaḥ
312. Om samastaśiṣyā'rādhitāya
namaḥ
313. Om sambhāvīsaṃskṛti-
yogabhaviṣyatīti-ghoṣaṇāya
namaḥ
314. Om sarvatrayoga-saṃskṛti-
bījānām samāropaṇāya
namaḥ
315. Om saṃsārasāgara-nāvāya
namaḥ
316. Om saṃsārārṇava-nāvikāya
namaḥ
317. Om saṃsārasindhu-tārakāya
namaḥ
318. Om saṃsāratāpa-
trayaghnāya namaḥ
319. Om siddhagurave namaḥ
320. Om siddhayogine namaḥ
321. Om siddharṣaye namaḥ
322. Om siddhapuruṣāya namaḥ
323. Om siddhayataye namaḥ
324. Om siddhamunaye namaḥ
325. Om siddhātmane namaḥ
326. Om siddhānām varāya namaḥ
327. Om sadāsahaja-
samādhisthāya namaḥ
328. Om samayāchāra-tatparāya
namaḥ
329. Om saundaryalaharī-
pāṭhaparamparā-
pravartakāya namaḥ
330. Om sādhanāmārga-nipuṇāya
namaḥ
331. Om sādhakāya namaḥ
332. Om susādhakāya namaḥ
333. Om sahasrasādhaka-priyāya
namaḥ



334. Om sādha-kavṛnda-
saṁstutāya namaḥ
335. Om subudhāya namaḥ
336. Om suprabandhakāya namaḥ
337. Om suvikhyātāya namaḥ
338. Om sumantrajñāya namaḥ
339. Om suprasaṁsitāya namaḥ
340. Om sumataye namaḥ
341. Om satkarmaparāyaṇāya
namaḥ
342. Om sarvadāprasanna-
chittāya namaḥ
343. Om sarvadāvinoda-śīlāya
namaḥ
344. Om sadāguru-smṛtīlīnāya
namaḥ
345. Om sadāgurvājñā-pālakāya
namaḥ
346. Om samīravegāya namaḥ
347. Om sarvatrayogavidyā-
pravartakāya namaḥ
348. Om sādhu-vṛttāya namaḥ
349. Om samṛddhidāya namaḥ
350. Om samarpaṇādarśāya
namaḥ
351. Om samitiñjayāya namaḥ
352. Om suśreṣṭhāya namaḥ
353. Om sulabhāya namaḥ
354. Om samullāsītāya namaḥ
355. Om siddhyasiddhyor-
samabhāvāya namaḥ
356. Om suprasādāya namaḥ
357. Om samarpitāya namaḥ
358. Om sadvichāriṇe namaḥ
359. Om sadāchāriṇe namaḥ
360. Om sampannāya namaḥ
361. Om svasthāya namaḥ
362. Om sārthakāya namaḥ
363. Om sammānitāya namaḥ
364. Om salīlāya namaḥ
365. Om sakṣamāya namaḥ
366. Om sarvaśaktimate namaḥ
367. Om sāṅkhyayoga-
vedāntavide namaḥ
368. Om sakalaśāstra-
marmajñāya namaḥ
369. Om saptadvīpa-yātrākarāya
namaḥ
370. Om saptadvīpopadeśakāya
namaḥ
371. Om sugamachakrajāgaraṇa-
praṇālīpraśikṣakāya namaḥ
372. Om samīramuktāsanādi-
yogābhyāsa-pravartakāya
namaḥ
373. Om sarvamānya-vaijñānika-
stara-yogapraṭiṣṭhitāya
namaḥ
374. Om suprabhāvaśālī-
yoganidrā-vidhyāviṣkarakāya
namaḥ
375. Om suvikhyāta-śatādhika-
yogagrantha-praṇetre namaḥ
376. Om sarvayogāṅga-
divākarāya namaḥ
377. Om svarayoga-sudhākarāya
namaḥ
378. Om sarvatrayoga-
saṅgoṣṭhīsammelana-
sañchālānāya namaḥ
379. Om samastayogāṅga-
śodhapariyojanā-chālānāya
namaḥ
380. Om spaṣṭatayā
pratyāhārapaddhatīnām
nirūpaṇāya namaḥ
381. Om saralatayā
ajapājapāntarmauna-
prabodhanāya namaḥ
382. Om svagurutyāga-
svarṇimajayantī-
samāyojakāya namaḥ



HINDUISM FOR SCIENTIFIC MIND

यतन्ती योनिं
पश्यन्त्यात्मनश्चित्
यतन्तीत्युक्तं
नेन पश्यन्त्यवेत

THE YOGI STRIVING
SEES HIMSELF IN THE
THE UNKNOWING AND DOES NOT
EVEN THOUGH STRIVING IS
NOT. KRISHNA

383. Om svagurusmṛtau
śivānandamaṭha-
susamsthāpakāya namaḥ
384. Om sṛjanaśīlāya namaḥ
385. Om saśrīkāya namaḥ
386. Om samprajñāprapannāya
namaḥ
387. Om svayaṃsiddhāya namaḥ
388. Om svayambhūtāya namaḥ
389. Om svayamprabhave namaḥ
390. Om svayamprabhāya namaḥ
391. Om saṃvādakuśalāya namaḥ
392. Om suvaṃśāya namaḥ
393. Om samīchināya namaḥ
394. Om saṃvardhanāya namaḥ
395. Om sadguṇasaṃvardhakāya
namaḥ
396. Om saṃyuktāya namaḥ
397. Om saṃyogakarāya namaḥ
398. Om spaṣṭamanase namaḥ
399. Om spaṣṭavāline namaḥ
400. Om spaṣṭavaktre namaḥ
401. Om spaṣṭabhāṣiṇe namaḥ
402. Om samājotthāna-chintanāya
namaḥ
403. Om samājārti-pariharāya
namaḥ
404. Om suprasiddhāya namaḥ
405. Om suprakhyātāya namaḥ
406. Om samādaraṇīyāya namaḥ
407. Om samāśrayāya namaḥ
408. Om samujjvalāya namaḥ
409. Om satpathāhchārāya namaḥ
410. Om samantāya namaḥ
411. Om samādhībhṛte namaḥ
412. Om samādhimate namaḥ
413. Om samādhiniṣṭhāya namaḥ
414. Om sudṛṣṭāya namaḥ
415. Om saṃṛddhāya namaḥ
416. Om saṃṛddha-tejāya namaḥ
417. Om saṃṛddha-yaśāya namaḥ
418. Om sotkarṣāya namaḥ
419. Om suvaidyāya namaḥ
420. Om suchikitsakāya namaḥ
421. Om sarvavyādhi-nivāraṇāya
namaḥ
422. Om sarvaviśva-parivrājanāya
namaḥ
423. Om sarvadeśa-samādhātāya
namaḥ
424. Om sūkṣmaśarīra-vicharāya
namaḥ
425. Om sūkṣmaloka-
rahasyajñāya namaḥ
426. Om sūkṣmadikkāla-
tattvajñāya namaḥ
427. Om sūkṣmajñāna-
vijñānajñāya namaḥ
428. Om sampreṣaṇa-samarthāya
namaḥ
429. Om sampreṣaṇa-
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430. Om saṃśliṣṭa-yogaśikṣakāya
namaḥ
431. Om samanvita-yogagurave
namaḥ
432. Om sāṅgopāṅga-karmabhakti-
jñānarājādi-yogavide namaḥ
433. Om svarayoga-praśikṣakāya
namaḥ
434. Om sūryopāsanāprerakāya
namaḥ
435. Om sannnyāsiṃṇāya namaḥ
436. Om suśravāya namaḥ
437. Om sarvasvatyāgine namaḥ
438. Om sānandāya namaḥ
439. Om samagraṇīsannyāsine
namaḥ
440. Om sarvasannyāsī-dhurīṇāya
namaḥ
441. Om somanāthādītīrtheṣu
divyavigrahopāsakāya namaḥ



442. Om sundaratryambakatīrthe
chāturmāsa-susampannāya
namaḥ
443. Om suramyaniḷaparvate
gośālā-nivāsakṛtāya namaḥ
444. Om svagurujanmadivase
ajasrajapājñā-prāptāya
namaḥ
445. Om sadāśivajyotirliṅga-
satīchitābhūmivāsāya namaḥ
446. Om samāharnīśadivase
rikhiyā-padārpaṇāya namaḥ
447. Om suśloka-paramahaṃsāya
namaḥ
448. Om sarvanivṛttā'vadhūtāya
namaḥ
449. Om sādaikāntavāsa-priyāya
namaḥ
450. Om sadāmantrajapalīnāya
namaḥ
451. Om suśrava-pañchāgnitapa-
sādyopānta-susampannāya
namaḥ
452. Om santapta-suvarṇadehāya
namaḥ
453. Om sutejase namaḥ
454. Om sutejomayāya namaḥ
455. Om suśubhāṣṭottara-
śatalakṣa-mantra-
puraścharāya namaḥ
456. Om sādhanasthale
mahākāla-chitādhūni-
sthāpakāya namaḥ
457. Om sampūrṇa-kalyāṇakārī-
śatachandīyajñakarāya namaḥ
458. Om sītākalyāṇamutsava-
paramparāpravartakāya
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459. Om sītāvallabhanāmasya
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460. Om satyabhāmāvallabhasya
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461. Om saumitrivatsala-
kathāpārāyaṇa-parampriyāya
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462. Om sumaṅgala-rājasūya-
yajñā-susampannakarāya
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463. Om satīhṛdaya-sañjātāya
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464. Om satīhṛdaya-spandanāya
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465. Om satīhṛdaya-nilayāya
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466. Om satīhṛdaya-vastutāya
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467. Om sthāvarasutā'rādhakāya
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468. Om sthāṇupriyā-priyasutāya
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469. Om sītāpatīṣṭha-devāya
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470. Om satīpati-sampūjakāya
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471. Om subhadrāpūrvaja-prītāya
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472. Om siddhivināyaka-priyāya
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473. Om sindhukanyā'moghāśīṣa-
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474. Om sutapase namaḥ
475. Om sunetrāya namaḥ
476. Om sudāya namaḥ
477. Om sudraṣṭre namaḥ
478. Om sudhākārāya namaḥ
479. Om subāndhavāya namaḥ
480. Om sumahaujāya namaḥ
481. Om svarṇakāyāya namaḥ
482. Om sitamanase namaḥ



483. Om suṇḁarāya namaḥ
 484. Om sthirāya namaḥ
 485. Om sthitadhye namaḥ
 486. Om sthitaprajñāya namaḥ
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 488. Om savapriyāya namaḥ
 489. Om savakarāya namaḥ
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 494. Om svastikṛte namaḥ
 495. Om svastine namaḥ
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 502. Om sraṣṭre namaḥ
 503. Om stavyāya namaḥ
 504. Om sthairyavate namaḥ
 505. Om siddhidharāya namaḥ
 506. Om siddhikarāya namaḥ
 507. Om siddhi-sopānonnāyakāya
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 508. Om siddhīśvarāya namaḥ
 509. Om siddheśvarāya namaḥ
 510. Om siddhahastāya namaḥ
 511. Om siddhipradāya namaḥ
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 513. Om sadāsukhine namaḥ
 514. Om sadāpara-hitaratāya
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 515. Om sadātuṣṭāya namaḥ
 516. Om sadātrptāya namaḥ
 517. Om sadāsevā-tatparāya
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 518. Om sadāsmitāya namaḥ
 519. Om sadā'ghorāya namaḥ
 520. Om sadāśāntāya namaḥ
 521. Om sadāmodāya namaḥ
 522. Om sadādayālave namaḥ
 523. Om sarvadākṛpālave namaḥ
 524. Om sadāvibhave namaḥ
 525. Om sadāsatsaṅkalpa-yuktāya
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 526. Om sadā"śīṣa-pradāyakāya
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 527. Om sarvadā-kalyāṇakarāya
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 528. Om sarvadā-paropakāriṇe
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 529. Om sātiśaya-karuṇādrāya
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 530. Om sātiśaya-prajñā-yuktāya
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 531. Om sevārtha-rikhiyāpīṭha-
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 532. Om sevāpriyāya namaḥ
 533. Om sarvathādoṣa-vihīnāya
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 534. Om sarvasaṅga-vivarjitāya
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 535. Om samastadharma-
 marmajñāya namaḥ
 536. Om samastakarma-
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 537. Om sahasrāra-kamalasthāya
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 538. Om sahasradalutphullāya
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 539. Om sarvaśvāsa-mantra-
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 540. Om sarvaśvāseṣṭa-
 smaraṇāya namaḥ
 541. Om sītāpatyārādhakāya
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 542. Om satīpatyupāsakāya namaḥ
 543. Om saguṇeśvarāya namaḥ
 544. Om saguṇopāsana-
 pratipādakāya namaḥ



545. Om sarveṣāṃ
sukhasamṛddhiśānti-
saṅkalpadhārakāya namaḥ
546. Om suprabuddhāya namaḥ
547. Om suśaṃyatāya namaḥ
548. Om subandhana-
vimochanāya namaḥ
549. Om sundara-kirīṭadharāya
namaḥ
550. Om suchāru-mālādharāya
namaḥ
551. Om savīryāya namaḥ
552. Om sāścharyamayāya namaḥ
553. Om suyaśāya namaḥ
554. Om sumālyakāya namaḥ
555. Om suparākramāya namaḥ
556. Om sujyotaye namaḥ
557. Om stavanīyāya namaḥ
558. Om subalāya namaḥ
559. Om supraṭiṣṭhitāya namaḥ
560. Om sudāmane namaḥ
561. Om suparipūjitāya namaḥ
562. Om suvarchase namaḥ
563. Om sumanoramāya namaḥ
564. Om suśaraṇyāya namaḥ
565. Om suvarchaskāya namaḥ
566. Om suśarīrāya namaḥ
567. Om susamṛddhāya namaḥ
568. Om sumitrāya namaḥ
569. Om susamāhitāya namaḥ
570. Om samanindāstutaye namaḥ
571. Om samāya namaḥ
572. Om samaśītoṣṇāya namaḥ
573. Om svārthahīnāya namaḥ
574. Om sevālīnāya namaḥ
575. Om sarvayogakṣemavahāya
namaḥ
576. Om sadāprasanna-vadanāya
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577. Om sadāparamānanditāya
namaḥ
578. Om sadāturiyapraṭiṣṭhāya
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579. Om sadāsamādhi-nimagnāya
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580. Om sudīptāya namaḥ
581. Om sumānasāya namaḥ
582. Om sadāsamāhitamanase
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583. Om sāmīpya-sāyujya-
sālokya-sārūpya-
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584. Om sumahātejase namaḥ
585. Om sumahate namaḥ
586. Om sumahābalāya namaḥ
587. Om surakṣāya namaḥ
588. Om svadeśapriyāya namaḥ
589. Om svadeśasaṃskṛti-
paraṃruchirāya namaḥ
590. Om saṃskṛti-
saṃsthāpanāya namaḥ
591. Om saṃskṛti-
saṃvardhanāya namaḥ
592. Om sarvahrdayākaraṇāya
namaḥ
593. Om sarvahrdayasamrāje
namaḥ
594. Om sevāpremadānā'darśāya
namaḥ
595. Om sevāmārga-pradarśakāya
namaḥ
596. Om sevāyogasannyāsa-
trividhapīṭha-sthāpakāya
namaḥ
597. Om saṅgītanṛtyasāhitya-
saṃvardhanasampoṣaṇāya
namaḥ
598. Om sahasrādhikabaṭuka-
kanyā-piṭṛvatpālanāya namaḥ
599. Om suśubhakanyāpūjana-
paramparā-saṃvardhanāya
namaḥ



600. Om sarvastrī-jananītulyāya
namaḥ
601. Om sarvakanyā"tmajā-
manyāya namaḥ
602. Om strīsamājotthānakarāya
namaḥ
603. Om strīsamājotsāhapradāya
namaḥ
604. Om strījāgaraṇa-prerakāya
namaḥ
605. Om strīsvāvalambana-
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606. Om sakalakarma-nivṛttāya
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607. Om sadāsevā-sampravṛttāya
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608. Om samutphulla-
padmānāya namaḥ
609. Om suhāsāya namaḥ
610. Om siddhatāpasāya namaḥ
611. Om sākṣiṇe namaḥ
612. Om svāmine namaḥ
613. Om svāmibhaktāya namaḥ
614. Om svāmibhaktaśva-sevitāya
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615. Om sakalabhaktahṛdaya-
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616. Om saptaśatī-pāṭhapriyāya
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617. Om sundarakāṇḍātīruchirāya
namaḥ
618. Om svojase namaḥ
619. Om samagraṇīśiddhāya
namaḥ
620. Om samagrayoga-
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621. Om sarvasaṁddha-rājarṣaye
namaḥ
622. Om śanakādivatbrahmarṣaye
namaḥ
623. Om sannyastāya namaḥ
624. Om sarvasannyastāya namaḥ
625. Om sannyastakarṭṛbhāvāya
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626. Om sannyāsapīṭhe
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627. Om svādhīnāya namaḥ
628. Om svatantrāya namaḥ
629. Om sujñāya namaḥ
630. Om svechchhāmṛtyave
namaḥ
631. Om samādhīsthāya namaḥ
632. Om sampradīptāya namaḥ
633. Om sampuṣṭidāya namaḥ
634. Om sakalaśiṣya-saṁsmṛtāya
namaḥ
635. Om suparipūrṇāya namaḥ
636. Om satkarmaṇe namaḥ
637. Om satpuruṣāya namaḥ
638. Om satsaṅkalpāya namaḥ
639. Om sattamāya namaḥ
640. Om satsaṅgapriyāya namaḥ
641. Om sattvarāśaye namaḥ
642. Om sattvaguṇine namaḥ
643. Om sattvaśāline namaḥ
644. Om svāvalambine namaḥ
645. Om sattvodṛktāya namaḥ
646. Om sattvotsāhāya namaḥ
647. Om sattvaśīlāya namaḥ
648. Om sattvadhāmne namaḥ
649. Om sattvasthāya namaḥ
650. Om sattvasampannāya
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651. Om sattvapradhānāya namaḥ
652. Om sattvātmāne namaḥ
653. Om sattvasamāviṣṭāya
namaḥ
654. Om satvate namaḥ
655. Om sadāchāra-parāyaṇāya
namaḥ



656. Om saddhyāyine namaḥ
 657. Om sadātmāne namaḥ
 658. Om sate namaḥ
 659. Om sadāśayāya namaḥ
 660. Om sadvatsalāya namaḥ
 661. Om sanmatāye namaḥ
 662. Om sanmārgadarśine namaḥ
 663. Om samparipūrṇāya namaḥ
 664. Om saṃśuddhāya namaḥ
 665. Om sarvasaṃsmṛtāya namaḥ
 666. Om suśrutāya namaḥ
 667. Om samprahr̥ṣṭamanase
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 668. Om saumyāya namaḥ
 669. Om sabhyāya namaḥ
 670. Om sāmāgāna-priyāya
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 671. Om sarvatrāya namaḥ
 672. Om sarvavyāpine namaḥ
 673. Om tasmai namaḥ
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 676. Om sarveśvarāya namaḥ
 677. Om sarvabhūtātmane namaḥ
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 680. Om sarvadharāya namaḥ
 681. Om sarvadāya namaḥ
 682. Om sarvavidyāvide namaḥ
 683. Om sarvapāpa-harāya namaḥ
 684. Om sarvakalmaṣa-
 vidhvaṃsakāya namaḥ
 685. Om sarvasiddhi-vibhūṣitāya
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 686. Om sarvavibhūti-sampannāya
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 687. Om sarvakāmāya namaḥ
 688. Om sarvakāmyāya namaḥ
 689. Om sarvakarāya namaḥ
 690. Om sarvakāraṇāya namaḥ
 691. Om sarvakartre namaḥ
 692. Om sarvakāriṇe namaḥ
 693. Om sarvakṛtāya namaḥ
 694. Om sarvagatāye namaḥ
 695. Om sarvasṛṣṭipatāye namaḥ
 696. Om sarvasukhasamṛddhi-
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 697. Om sarvagāmine namaḥ
 698. Om sarvaguṇine namaḥ
 699. Om sarvachāriṇe namaḥ
 700. Om sarvatyāgine namaḥ
 701. Om sarvahr̥daya-nilayāya
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 702. Om sarvahr̥daya-śāsakāya
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 703. Om sādhipaivāya namaḥ
 704. Om sādhibhūtāya namaḥ
 705. Om sādhiyajñāya namaḥ
 706. Om sāmārthyavate namaḥ
 707. Om sākṣātbrahmaṇe namaḥ
 708. Om sākṣāchchivāya namaḥ
 709. Om sākṣānnārāyaṇāya
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 710. Om sthitāya namaḥ
 711. Om sahasraśīrṣāya namaḥ
 712. Om sarvātmane namaḥ
 713. Om sahasrākṣāya namaḥ
 714. Om sahasrapādāya namaḥ
 715. Om sarvatomukhāya namaḥ
 716. Om sadgatāye namaḥ
 717. Om sarvataśchakṣuṣe namaḥ
 718. Om satkṛtāye namaḥ
 719. Om samastayatīnāṃ
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 720. Om sakalayogināṃ varāya
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 721. Om siddhārthāya namaḥ
 722. Om siddhasaṅkalpāya namaḥ
 723. Om siddhidāya namaḥ
 724. Om siddhisāadhanāya namaḥ
 725. Om sarvadarśine namaḥ



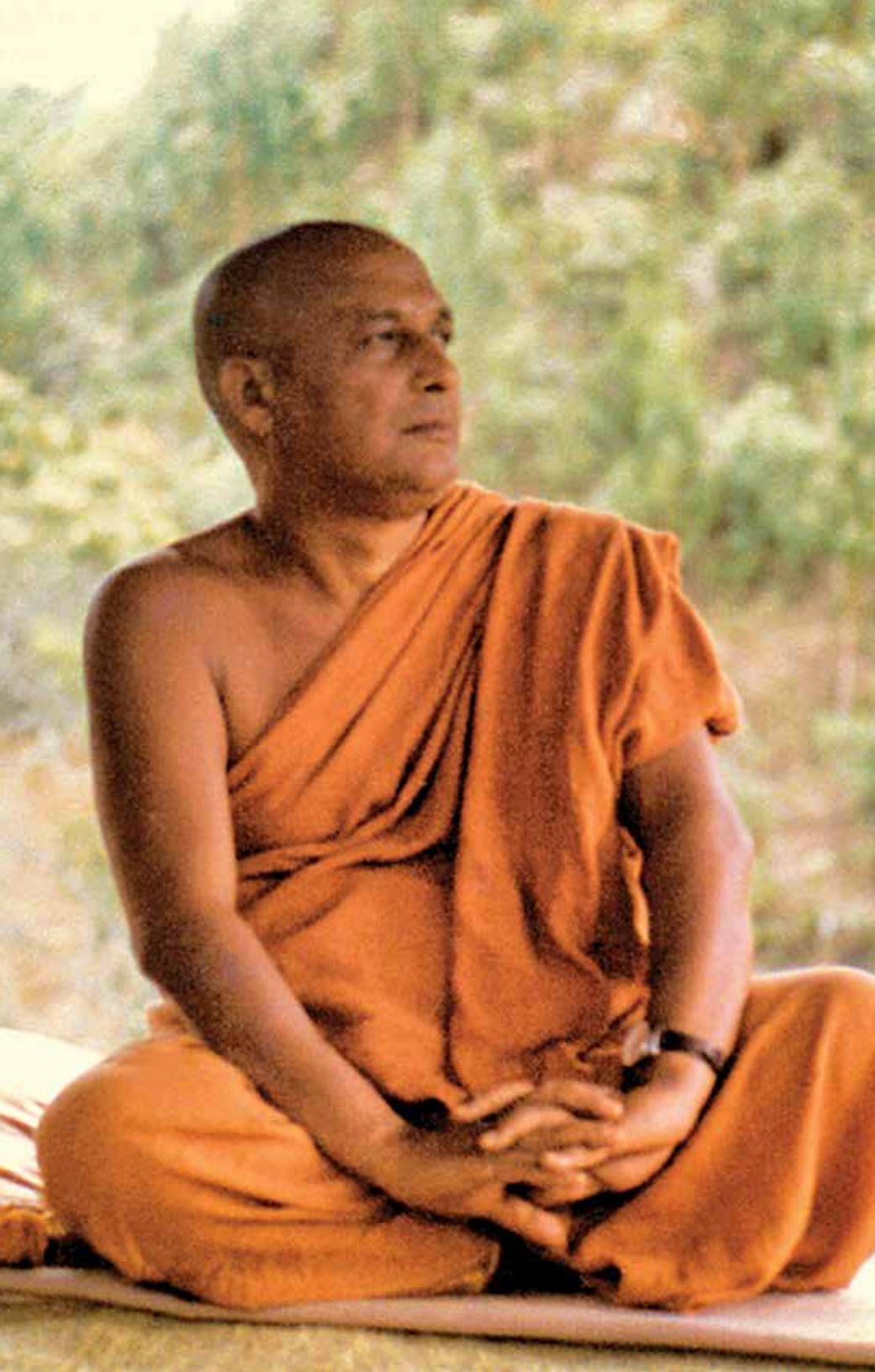
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 730. Om sarvākārāya namaḥ
 731. Om sarvatattva-
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 732. Om satkīrtaye namaḥ
 733. Om sannidhaye namaḥ
 734. Om sattāyai namaḥ
 735. Om sadbhūtaye namaḥ
 736. Om satparāyaṇāya namaḥ
 737. Om sakalārtiharāya namaḥ
 738. Om sadyaḥprasannāya
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 739. Om sadyastuṣṭhāya namaḥ
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 741. Om sārāgāya namaḥ
 742. Om sāradaṛsīne namaḥ
 743. Om sārāgrāhiṇe namaḥ
 744. Om sakalāśiṣyāṇāṃ varāya
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 745. Om samasta-saṃsṛtigurave
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 746. Om supraṭiṣṭhāya namaḥ
 747. Om sāvadhānāya namaḥ
 748. Om sutīrthāya namaḥ
 749. Om saṅgītapriyāya namaḥ
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 752. Om sūkṣmabuddhaye namaḥ
 753. Om sūkṣmadarṣiṇe namaḥ
 754. Om sūkṣmatattva-
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 755. Om sakalāiśvaryapradātre
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 756. Om sampūrṇa-kalyāṇakarāya
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 757. Om stutāya namaḥ
 758. Om stutyāya namaḥ
 759. Om stotavyāya namaḥ
 760. Om stutyāsuprasannāya
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 761. Om stutidāya namaḥ
 762. Om stutivanditāya namaḥ
 763. Om saubhāgyadāya namaḥ
 764. Om sphūrtimate namaḥ
 765. Om sādhanāmbujasūryāya
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 766. Om sādhanā-mārga-
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 767. Om sādhanā-mārga-
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 770. Om sthirachetase namaḥ
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 772. Om sthirasthāyine namaḥ
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 774. Om suślokāya namaḥ
 775. Om samasta-śiṣyapūjītāya
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 777. Om sudharmiṣṭhāya namaḥ
 778. Om suśobhitāya namaḥ
 779. Om sumānyāya namaḥ
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 781. Om samakarāya namaḥ
 782. Om sammānadāya namaḥ
 783. Om sampūrṇāya namaḥ
 784. Om sampūrṇasiddhāya
 namaḥ
 785. Om sampūrṇasomāya namaḥ
 786. Om suyogine namaḥ
 787. Om sampūrṇayogine namaḥ
 788. Om sudhāṃśave namaḥ
 789. Om sampūrṇagurave namaḥ
 790. Om sadgurave namaḥ



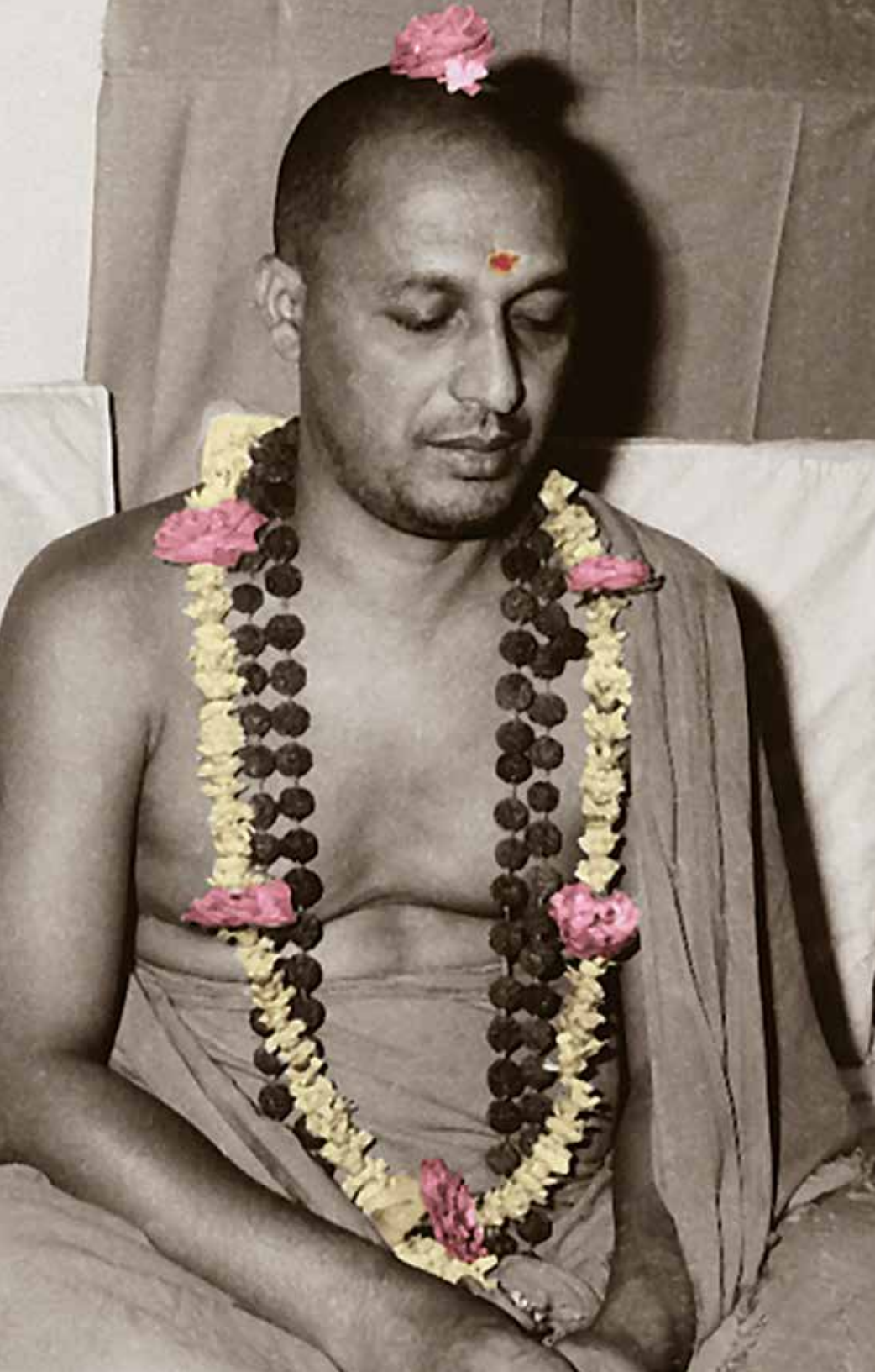
791. Om sūryakoṭi-samaprabhāya
namaḥ
792. Om somakoṭi-nibhānanāya
namaḥ
793. Om samudrakoṭi-gambhīrāya
namaḥ
794. Om samīrakoṭi-mahābalāya
namaḥ
795. Om somasūryāgni-lochanāya
namaḥ
796. Om somasudhā-pānakarāya
namaḥ
797. Om suvidāya namaḥ
798. Om sumahāsattvāya namaḥ
799. Om santaśiromaṇaye namaḥ
800. Om stutyarhāya namaḥ
801. Om sām̐bāya namaḥ
802. Om sām̐bapriyāya namaḥ
803. Om sām̐basadāśiva-
priyabhaktāya namaḥ
804. Om smaraharārchana-priyāya
namaḥ
805. Om sadāśivārchana-ratāya
namaḥ
806. Om sadāśiva-kṛpāpātrāya
namaḥ
807. Om satīvallabha-pūjakāya
namaḥ
808. Om sadāśiva-sahacharāya
namaḥ
809. Om sadāśivaloka-vāsāya
namaḥ
810. Om sītāpatyarchana-priyāya
namaḥ
811. Om sītāpūjana-priyāya namaḥ
812. Om sītārāma-dhyānaratāya
namaḥ
813. Om sītārāmamaya-sarvavide
namaḥ
814. Om sarasvatyarchana-
priyāya namaḥ
815. Om sarasvatī-sampūjakāya
namaḥ
816. Om svarṇima-vadanāya
namaḥ
817. Om sragvate namaḥ
818. Om satatayuktāya namaḥ
819. Om suśubhāya namaḥ
820. Om sahacharāya namaḥ
821. Om sahayogine namaḥ
822. Om sahayātriṇe namaḥ
823. Om sahāyakāya namaḥ
824. Om subhadrāya namaḥ
825. Om sumahātapase namaḥ
826. Om sumadhurāya namaḥ
827. Om saharṣitāya namaḥ
828. Om svasvarūpānusandhāna-
śīlāya namaḥ
829. Om saralahṛdayāya namaḥ
830. Om saṁharṣiṇe namaḥ
831. Om saṁhr̥ṣṭamanase namaḥ
832. Om sāhlādāya namaḥ
833. Om sampūrṇānandāya namaḥ
834. Om saśaktāya namaḥ
835. Om samarthagurave namaḥ
836. Om sarvasakṣama-
sadgurave namaḥ
837. Om samādhānaśīlāya namaḥ
838. Om sarvaśiṣya-
śāṅkāsamādhānāya namaḥ
839. Om samparipālakāya namaḥ
840. Om sārāya namaḥ
841. Om sarvavighna-vināśakāya
namaḥ
842. Om saṅkaṭaharāya namaḥ
843. Om sukṛtine namaḥ
844. Om sarvasaṅkaṭa-nāśakāya
namaḥ
845. Om saphalāya namaḥ
846. Om saphalaśiṣyāya namaḥ
847. Om saphalatā-pradāyakāya
namaḥ



848. Om saphalagurave namaḥ
849. Om saphala-saṁsthānānāṁ
praśāsakāya namaḥ
850. Om svargaparāya namaḥ
851. Om svargadharāya namaḥ
852. Om svargasthāna-
pradāyakāya namaḥ
853. Om siṁhāya namaḥ
854. Om siṁhavikrāntāya namaḥ
855. Om siṁhanādine namaḥ
856. Om siṁhagāmine namaḥ
857. Om sarvendriya-
guṇābhāsāya namaḥ
858. Om sarvendriya-vivarjitāya
namaḥ
859. Om siddhyasiddhyor-
nirvikārāya namaḥ
860. Om saṁśuddha-
sarvakilbiṣāya namaḥ
861. Om sthīramanase namaḥ
862. Om sthīrabuddhaye namaḥ
863. Om sarvārambha-purityāgine
namaḥ
864. Om sarvabhūtaasthitāya
namaḥ
865. Om stomyāya namaḥ
866. Om samachittāya namaḥ
867. Om sūkṣmamatataye namaḥ
868. Om spr̥hāhīnāya namaḥ
869. Om siddhakāmāya namaḥ
870. Om sarvasandeha-
nirmuktāya namaḥ
871. Om sudurlabha-dānaśīlāya
namaḥ
872. Om sarvasampadā-dāyakāya
namaḥ
873. Om saṅgrahavṛtti-nirmuktāya
namaḥ
874. Om samaloṣṭāśma-
kāñchanāya namaḥ
875. Om stokāya namaḥ
876. Om sthāvara-saṅkalpāya
namaḥ
877. Om sthāvara-
saṅkāśonnatāya namaḥ
878. Om saṁsārābhdhi-
samuddhartre namaḥ
879. Om sadāsvādhyāya-
niratāya namaḥ
880. Om sarvasatkāra-
kāyakāya namaḥ
881. Om samasta-
lokoddhārakāya namaḥ
882. Om saṁśobhitāya namaḥ
883. Om suvimalāya namaḥ
884. Om saṁsārachakra-
nirmuktāya namaḥ
885. Om saṁsṛtibandhana-
vimochanāya namaḥ
886. Om sanmārga-
supradarsakāya namaḥ
887. Om saṁsārakṛdā-
samāsaktajīva-
chittāpahārakāya namaḥ
888. Om saṁsāravṛkṣa-
chchhedana-sakalopāya-
bodhakāya namaḥ
889. Om saṁsārasāgara-
setave namaḥ
890. Om saṁsārārṇava-
tāraṇāya namaḥ
891. Om saṁsārasindhu-
śoṣaṇāya namaḥ
892. Om sārasampada-
jñāpanāya namaḥ
893. Om
sarvopaniṣatsārajñāya
namaḥ
894. Om sarvatantra-
pāraṅgatāya namaḥ
895. Om sarvaśāstra-
parāyaṇāya namaḥ



896. Om sarvavidyā-viśāradāya namaḥ
 897. Om sarvavedānta-viduṣe namaḥ
 898. Om sakalāgama-pāragāya namaḥ
 899. Om sarvaiśvarya-pradāyakāya namaḥ
 900. Om sarvapāpa-praśamanāya namaḥ
 901. Om sarvāpad-vinivārakāya namaḥ
 902. Om sarvasaṅkaṭa-mochanāya namaḥ
 903. Om samasta-guṇa-saṅgrahāya namaḥ
 904. Om samastaiśvarya-sandohāya namaḥ
 905. Om samasta-bhaktapūjitāya namaḥ
 906. Om samasta-sādhakārādhyāya namaḥ
 907. Om samasta-pāpasamhṛtāya namaḥ
 908. Om sakala-duḥkhatāpahne namaḥ
 909. Om suravandyāya namaḥ
 910. Om siddhapūjyāya namaḥ
 911. Om santārādhyāya namaḥ
 912. Om sādhipāsyāya namaḥ
 913. Om sadā"rādhyāya namaḥ
 914. Om sadā"hlādāya namaḥ
 915. Om sadāsva-svarūpasthāya namaḥ
 916. Om sambhṛtasnehāya namaḥ
 917. Om suprabhāya namaḥ
 918. Om sambhṛāntiharāya namaḥ
 919. Om sasattvāya namaḥ
 920. Om saṁsārānala-santaptabhaktahṛdaya-śītalāya namaḥ
 921. Om sammānyāya namaḥ
 922. Om susammānitāya namaḥ
 923. Om sammodāya namaḥ
 924. Om smitojjvalāya namaḥ
 925. Om samyagguṇāya namaḥ
 926. Om samyaggotpre namaḥ
 927. Om samyagdarśana-sampannāya namaḥ
 928. Om samyagvyavasitāya namaḥ
 929. Om samrāje namaḥ
 930. Om samyagvijayine namaḥ
 931. Om suvāgmīne namaḥ
 932. Om sūtrātmane namaḥ
 933. Om sūtradhārāya namaḥ
 934. Om setave namaḥ
 935. Om saṁsthāya namaḥ
 936. Om saraśmaye namaḥ
 937. Om sadbuddhidāya namaḥ
 938. Om svalpāhārāya namaḥ
 939. Om svalpasevayā toṣitāya namaḥ
 940. Om sādhuśīlāya namaḥ
 941. Om sādhutamāya namaḥ
 942. Om sahiṣṇave namaḥ
 943. Om sumahāvratāya namaḥ
 944. Om sādhujātāya namaḥ
 945. Om sārārūpāya namaḥ
 946. Om svarūpajñāya namaḥ
 947. Om svarūpasthāya namaḥ
 948. Om sannivāsāya namaḥ
 949. Om saṁrakṣakāya namaḥ
 950. Om savijñānāya namaḥ
 951. Om saprabhāvāya namaḥ
 952. Om sarvarakṣiṇe namaḥ
 953. Om sarvasvāmīne namaḥ
 954. Om samyakāchāryāya namaḥ
 955. Om sambhaktāya namaḥ
 956. Om sarvarūpāya namaḥ
 957. Om sarvanāthāya namaḥ
 958. Om sarvavāsāya namaḥ



959. Om sārvaabhaumāya namaḥ
 960. Om sarvapradāya namaḥ
 961. Om sarvaprabhave namaḥ
 962. Om sarvapūrṇāya namaḥ
 963. Om sarvatejase namaḥ
 964. Om sarvaśreṣṭhāya namaḥ
 965. Om sarvahitāya namaḥ
 966. Om sarvādaye namaḥ
 967. Om sarvasampannāya
 namaḥ
 968. Om sarvasaṁsthāya namaḥ
 969. Om sarvāśrayāya namaḥ
 970. Om sarvāntāya namaḥ
 971. Om sarvārthasiddhāya
 namaḥ
 972. Om sārva vijñānāya namaḥ
 973. Om sarveśāya namaḥ
 974. Om sarvaloka-maheśvarāya
 namaḥ
 975. Om sarvīyāya namaḥ
 976. Om sarvatobhadrāya namaḥ
 977. Om savitre namaḥ
 978. Om sarvalokabhṛte namaḥ
 979. Om sanniyāsayoga-
 yuktātmane namaḥ
 980. Om sadā-sama-duḥkha-
 sukhāya namaḥ
 981. Om sargavisargapralaya-
 sarvarahasya-marmajñāya
 namaḥ
 982. Om saptasapti-saṅkāśāya
 namaḥ
 983. Om sārabhūtāya namaḥ
 984. Om suvīrāya namaḥ
 985. Om sarvajñāna-prakāśanāya
 namaḥ
 986. Om sarvalokākaraṇāya
 namaḥ
 987. Om sakalaguṇa-sandohāya
 namaḥ
 988. Om sumaṅgalāya namaḥ

989. Om svāśīṣadāya namaḥ
 990. Om suropamadedīpyamate
 namaḥ
 991. Om smaraṇīyāya namaḥ
 992. Om saujanyaavate namaḥ
 993. Om sarvavidyāmbuja-
 sūryāya namaḥ
 994. Om sarvadā-prakāśamate
 namaḥ
 995. Om smaraṇamātrena
 sarvasahāyatā-pradāyakāya
 namaḥ
 996. Om suṣuptisvapnajāgrata-
 manovasthāpāragāya
 namaḥ
 997. Om sadyaḥpunarāgamana-
 vachanabaddha-guruvarāya
 namaḥ
 998. Om satyaśivasundara-
 mayāya namaḥ
 999. Om samākhyātāya namaḥ
 1000. Om sarvapriyāya namaḥ
 1001. Om sthāvara-jaṅgama-
 vyāptāya namaḥ
 1002. Om sarvabhūtāntarātmane
 namaḥ
 1003. Om sarvajayī-chakravartine
 namaḥ
 1004. Om sarvatyāgi-
 susanniyāsine namaḥ
 1005. Om sampūrṇakalā-
 sampannāya namaḥ
 1006. Om sāḁṣātpūrṇa-
 parabrahmāya namaḥ
 1007. Om suśreṣṭha-
 mānasaputrāya namaḥ
 1008. Om sachchidānanda-
 svarūpāya namaḥ

Om śāntiḥ śāntiḥ śāntiḥ.
 Hariḥ om



Srimat Satyananda Charitamritam (translation)

The immortal, inspiring Life Story of Swami Satyananda

Chapter 1

Genealogy and childhood

1. Saluting Guru, Lord Shiva and Devi Saraswati,
I begin writing this wonderful, inspiring story.
2. Nestled in the lap of the Himalayas is the land of Garhwal,
adorned with lush forests and wondrous sights that enthrall.
3. In times bygone it basked in the glory of its Suryavanshi rulers,
and the courage and valour of Nepali kings and warriors.
4. The Vaishnavite Kurmanchal kingdom is a sacred place,
adorned with lofty, snowy peaks that dazzle and amaze.
5. The high peaks stretch as far as the eye can see,
covered with deodars and many a fragrant tree.
6. Narrow streams strewn with stones and boulders,
gurggle incessantly as they hurtle downwards.
7. Here in the village of Bhikiyasen lived a Vaishnavite,
a landlord who owned forty villages outright.
8. Born in a kshatriya family following the Jaimini tradition,
this wise, educated man betook a wife who was Tibetan.
9. Their son was the virtuous Krishna Chandra Nayal,
with a devoted wife from the royal family of Nepal.
10. Born in royalty, she was somewhat of a social bigot,
but under the influence of Gandhiji, turned a patriot.
11. The town of Almora had a locality named Nayalkholi,
there the young man settled down with his family.
12. She a Gandhian, he a police inspector of the British regime,
a snake and a mongoose had come together it would seem.
13. During the freedom struggle she regularly protested,
and her duty-bound husband always had her arrested.
14. When knowledge declines and ignorance seizes hold,
an avatar always appears; such is the way of the world.
15. Thus in the first quarter of the twentieth century,
there appeared on earth one such luminous prodigy.
16. In the year nineteen hundred and twenty-three,
on the full-moon of Margashirsha, a day most holy.

17. In the beautiful, prosperous Nayal household,
a child was born with divine qualities untold.
18. The child grew up in conditions of adversity,
yet his talents were a source of great incredulity.
19. This Himalayan abode of rishis had an air of divinity,
that manifested in incredible charm, beauty and serenity.
20. Uplifting indeed was the region's enchanting scenery,
which kindled in the child's heart, poetry and artistry.

21. He watched the snowy peaks, silvery nights and golden days,
and seeing the peacocks prance he also danced as if in a daze.
22. His innocent childhood pranks brought everyone much joy,
and soon this child Dharmendra turned into a handsome boy.
23. These mountainous valleys have special qualities,
every speck here resonates with the voices of rishis.
24. He heard their messages wafting with the breeze,
emanating from hidden caves and snowy peaks.
25. Not just that, but sounds soft and strong,
of many a cascade, brook and pond.
26. Sounds of birds and animals, shrubs and creepers,
would constantly resound in Dharmendra's ears.
27. His constant childhood companion was his elder sister,
and the two always planned creative things together.
28. Once they planned to make everyone healthy,
by opening a clinic where everything was free.
29. All would be welcome to get food, clothes and medicines
for free,
no one would remain hungry, they would all become
disease-free.
30. And the beautiful temple built for everyone,
would have no doors so all may feel welcome.

31. Not to mention a kitchen with big stoves and huge pots,
and excellent cooks to make food for the have-nots.
32. These were the plans they hatched as children,
and now in Rikhia they are coming to fruition.
33. At times engaged in scientific discussion and other times lost
in nature's beauty,
even during early childhood, he used to enter into the deepest
states of reverie.

34. He spoke of profound mysteries, performed feats of a rare calibre,
all the while remaining totally unafraid and fearless of his father.
35. Such signs in early childhood made his grandmother anxious,
'O God! What strange maya is this?' she would wonder thus.
36. She and his equally apprehensive mother,
arranged mantras and kathas over and over.
37. They also got pandits to do havan and poojan,
but none of these rituals ever led to fruition.
38. His mother was the embodiment of orthodoxy before she met Gandhiji,
she cooked all the meals herself worrying about things like untouchability.
39. Being busy with household chores that needed her attention,
she could not give proper love and care to her many children.
40. No one was allowed to enter the sacrosanct space of the kitchen,
accepting the food from a distance was the very strict condition.
41. His disciplinarian father wouldn't tolerate any dissent,
"I'll shoot you" being the parent's favourite comment.
42. All these contributed to Dharmendra's rebelliousness,
and his father's discipline only taught him fearlessness.
43. At the age of four he and his six-year-old sister,
were sent to Nainital for education and culture.
44. There in an English convent school of yesteryear,
did the brother and sister enter and study together.
45. In that school studied the wards of the nobility and the British,
all the teaching and educating happened unfailingly in English.
46. The medium of speech was English even in the dormitory,
a totally Western lifestyle was indeed the school's specialty.
47. Living away from home made him quite independent,
and his innate talents became even more prominent.
48. Brilliant in studies he had qualities found in great leaders,
he always stood first and was a favourite of his teachers.
49. Whenever the British boys did mischief out of jealousy or spite,
he would fearlessly pull them up, giving them no rest or respite.



50. Once at home during holidays he fell into a swoon,
nothing helped although doctors arrived very soon.
51. Suddenly he regained his senses without any medicine,
all were bewildered to see this miracle so astonishing.
52. This happened frequently with no remedy in sight,
this gave his parents and grandmother much fright.
53. A sannyasin, Nityananda, saw him and remarked,
"This boy is surely a great sadhaka from a life past.
54. Reaching a high state of awareness he loses body
consciousness,
that is all there is to it and there is no cause for any
nervousness."
55. He gave Dharmendra the mantras of *Om* and *Ram*,
these two became very dear to him from then on.
56. These mantras would bring him back to his original condition,
whereupon his family would experience great joy and elation.
57. By the age of ten he was a prodigy quite amazing,
skilled in many games and sports, including hunting.
58. He excelled in academics, and poetry was his forte,
a gifted speaker able to mesmerize people any day.
59. All the arts, sciences and spheres of knowledge,
became familiar to him like one's first language.
60. Seeing these precocious talents everyone would say,
"The boy shall indeed become a great man someday."
61. His spiritual inclinations disturbed his father,
and soon he summoned him and his sister.
62. They were admitted to a school in Almora at his behest,
and there Dharmendra started writing poetry in earnest.
63. Adorned with the grace of Saraswati and the sweetness of a
koel's song,
the beauty of silvery moonlight and the radiance of a bright
dawn,
64. The poetry that flowed from him was indeed superb, which he
wrote under names like Premya and Pallav.
65. Some of the other names he used were Nirala, Hridayaheen
and Vahi,
And at a very young age his poems turned him into a local
celebrity.



66. He brought out *Bharat*, a hand-written journal,
earning accolades from many learned people.
67. He edited another magazine, *Aragami Bharat*, with a close
friend,
and upon its publication it also followed a hugely successful
trend.
68. His poetry received praise from Sumitranandan Pant, the
national poet,
and the inspired Dharmendra excelled and surpassed many a
capable poet.
69. He was equally fluent in English, Hindi and Sanskrit,
and all the school teachers were greatly astonished.
70. Seeing his interest in the Bible and other religious scriptures,
'He'll become a great religious figure,' predicted his teachers.
71. An adept in many religions who united them all,
he became a true spiritual guide and ideal to all.
72. Realizing the futility of the education he received from school
books,
he would slip away into the forests and gaze at mountains
and brooks.
73. Seeing such wondrous sights his perception became quite
subtle,
the elders were amazed to see the depth of feeling in one so
little.
74. Many sadhus on their way to the Himalayas would meet him,
he'd ask them many things and they were happy to teach him.
75. Someone taught him a few pranayamas, another narrated him
Rama's tale,
then there was another who taught him a mantra that worked
without fail.
76. Studying Rama's story and thinking about his nature and
personality,
became his daily routine and soon Rama became his chosen
deity.
77. Though a wealthy man's son, he never succumbed to any vice,
how could a sannyasin from birth ever turn out otherwise?
78. It was around then that it became crystal clear,
he would become a sannyasin beyond compare.



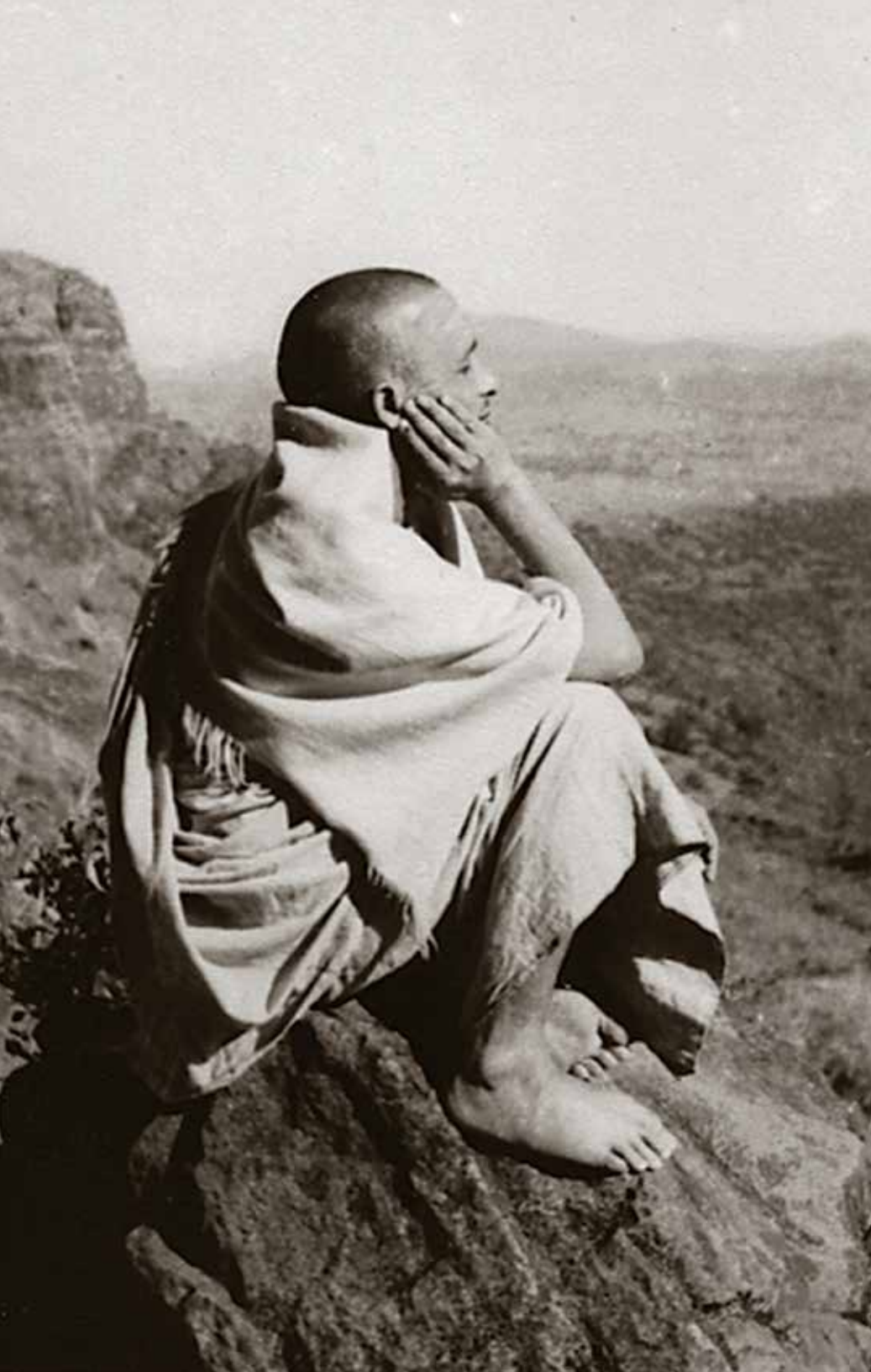
Chapter 2

Youth, unexpected meeting with first guru and departure from home

79. Once roaming outdoors, he heard a command "Hey boy!
Listen,"
he immediately turned around and looked in that direction.
80. A woman nearby, beckoned as if it was her birthright,
she was fat as a buffalo and dark as a new moon night.
81. Initially Dharmendra was quite shocked and bewildered,
'Who is this woman who beckons me?' he wondered.
82. Never before had anyone addressed him so rudely,
storming with rage he went up to her and asked loudly.
83. "Why do you speak so harshly?
What do you want, say quickly?"
84. "Go to the market and fetch me a glass of milk,"
her tone was such that he obeyed double-quick.
85. Thereafter that tantric woman named Sukhman Giri
became his teacher teaching him many things secretly.
86. Dharmendra brought her to a mountain cave,
and became well-versed in the tantric ways.
87. She made him an expert in all the vidyas she knew,
and then told him, "To learn further, seek a guru."
88. A monument in Rikhia by the name of Sukhman Marhi,
stands today in honour of his first teacher's memory.
89. He developed an interest in the science of mantra and sound,
and he would practise at night with a friend in the burial
ground.
90. Learning about this his father said, "I'll truly shoot you if you
go there again,"
he went in the day and brought the ashes home lest the
sadhana go in vain.
91. Placing the ashes in a flowerpot on the roof's far end,
he restarted the sadhana in the night with his friend.
92. Soon the house began to tremble and shake terribly,
his father grabbed his gun and reached the roof speedily.
93. Throwing the ashes, the two jumped to an adjacent roof quickly,
his father was initially very angry but calmed down eventually.

94. Thus ended this sadhana of his initial days,
and he returned to the simple village ways.
95. As per the village tradition he had been informally engaged,
at an early age to a girl named Saraswati of good parentage.
96. When Dharmendra found this out he became very angry,
he wondered why his parents were forcing him to marry.
97. His interests and priorities lay in horse-riding and hunting,
meeting with sadhus and saints, and poetry and travelling.
98. At this juncture any talk of marriage seemed inessential,
after due consideration his father shelved the proposal.
99. Thereupon he proceeded to Varanasi and studied medicine,
when he returned home his elated father began thinking.
100. 'Now that my son has left the company of sadhus and saints,
he'll become a physician and manage the household affairs'.
101. But who can change the mysterious workings of fate!
without telling anyone he suddenly left for some place.
102. Later it was revealed that he had lived in a place called
Mukteshwar,
studying bacteriology at the veterinary research institute
located there.
103. As fate would have it, his dear sister passed away,
and this tragic event tormented him night and day.
104. She was his inspirer and associate in many projects and
adventures,
her sudden death was devastating and caught him totally
unawares.
105. The poet's soft heart was hurt and it changed his poetry,
he became an enquirer of truth and a seeker of divinity.
106. Experiencing life's evanescence through this unbearable
incident,
he headed towards eternal dispassion, wisdom and
discernment.
107. 'Is this creation governed by some eternal power?'
He grimly resolved to discover the hidden answer.
108. Seeing such dispassion his father became worried,
and started preparations to soon get him married.
109. Dharmendra grew quite anxious and wondered, 'O God! Now
what should I do?

- Should I become a householder or pursue the spiritual path without further ado?
110. Why couldn't my fiancée die instead of my dear sister?'
Such thoughts too ran through his mind helter-skelter.
111. As chance would have it the thought fructified,
the hapless girl fell ill thereafter and soon died.
112. His younger brother had also passed away in early
childhood,
now Dharmendra turned introvert and of a sombre mood.
113. These three bereavements and his earlier dispassion,
impelled him to leave home and the world of illusion.
114. The mother was in prison and the son did not go there,
the anxious father tried many ways to persuade his heir.
115. However, stopping him was difficult indeed,
like trying to catch a bird flying at great speed.
116. At the age of eighteen he finally left his home and family,
embarking on the search for a guru made him very happy.
117. Who is capable of singing the glory of his renunciation?
he didn't have attachment for mother, father or anyone.
118. He left everything like tinsel despite being the sole inheritor
of a rich estate,
exceptional indeed are people of such dispassionate
temperament and taste.
119. Just as Rama renounced his kingdom for Bharata's sake,
so did Satyam renounce everything for humanity's sake.
120. Nowadays people will kill their kith and kin for much less,
yet he kicked away all his wealth treating it as worthless.
121. One can gauge from this incident Satyam's character,
how strong his determination was even as a teenager.
122. This firm determination was seen in his life ahead,
in every situation, in every moment, at every step.



Chapter 3

Search for guru

123. One hears that finding a worthy guru is very difficult, this quest requires a great deal of struggle and effort.
124. Just as a guru is searched for by an eager disciple, so does a guru exert for finding a worthy disciple.
125. Satyam also experienced great difficulty in this quest, after much futile wandering he finally met with success.
126. Wherever he went, the guru of that place would comment, 'In a short while I will transform you into a worthy aspirant.'
127. He went to Udaipur to stay with his foster-sister, her guru was a hatha yogi and tantric of some calibre.
128. He had a big ashram but inmates were in limited number, he said to Satyam, "Stay here and become my successor."
129. Satyam learnt from him tantra's theoretical aspects, but after staying for nine months he left that place.
130. The guru was humble, dedicated, untainted and loving, but Satyam felt that this guru was not suitable for him.
131. "Stay here in my place and wash my clothing, prepare my food and enjoy things intoxicating."
132. Saying so someone called Satyam to his ashram, and tried hard to woo him but Satyam didn't come.
133. Satyam went to another math not knowing it was a lion's lair, the people locked him in a room and held him captive there.
134. At night they thought that unlatching his door was all right, after all, where could he escape in the middle of the night?
135. When Satyam gingerly stepped out of the room at midnight, he heard indistinct voices and he knew things were not right.
136. On listening carefully, he realized they were hatching a plan, to sacrifice him to the goddess at dawn, so he quickly ran.
137. Reaching Bareilly station, he asked an old man passing through, who told him to proceed straight to Rishikesh to find his guru.
138. When he boarded a train towards Rishikesh, he met a sannyasin sitting close to his place.
139. Seeing him smoke a cigarette Satyam also asked for one, the sannyasin obliged him and asked about his destination.



140. At the end of the journey he took him to Vishnudevanand's ashram,
the swami asked Satyam who he was and where he had come from.
141. After learning about his motivation and intention,
the swami promptly sent him to Sivananda Ashram.
142. When he finally reached his guru, he was barely twenty,
but he basked in the place suffused with guru's energy.
143. The spiritual energy of the place was so overwhelming,
that his mind became totally calm and stopped working.
144. He experienced total peace which ended all his mental agitation,
and when he entered the Bhajan Hall he heard a melodic kirtan.
145. *Hare Rama Hare Rama Rama Rama Hare Hare*,
the mahamantra illumined him like a golden ray.
146. He then went to an old cottage where sat Swami Sivananda,
and Satyam requested him for discipleship, to give him diksha.
147. The guru instructed him, "Stay here and serve everyone,
let karma yoga and seva be your only goal and mission.
148. Follow this sadhana diligently and the light will eventually shine,"
and Satyam began life in the ashram keeping this thought in mind.

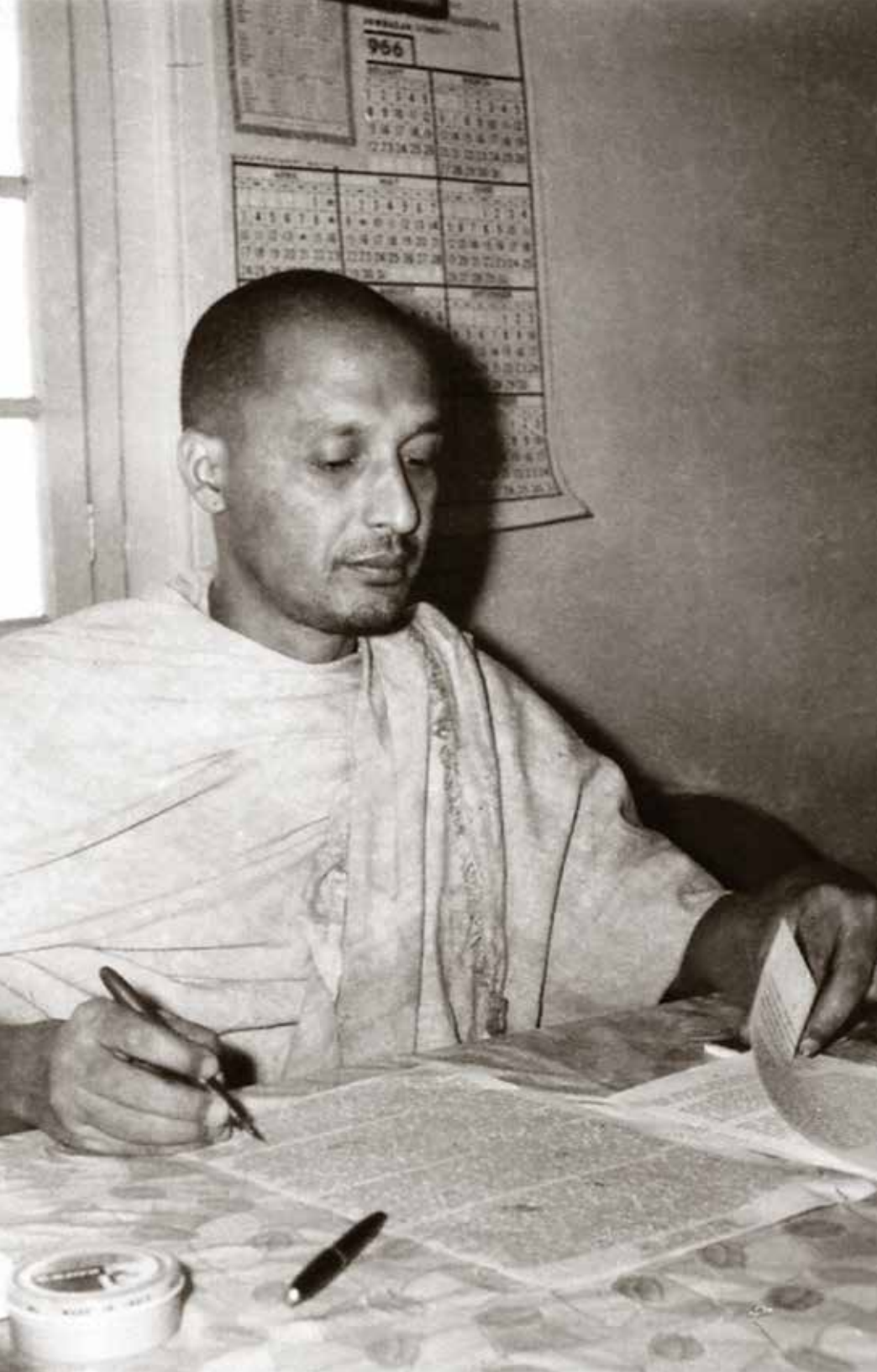
Chapter 4

Life in the guru's ashram

149. He had not the slightest doubt, agitation or impatience in his mind,
as to when his guru would teach yoga or a subject of a spiritual kind.
150. Thoughts on such subjects never crossed his mind,
for he engaged himself in karma yoga all the time.
151. Life was difficult in the ashram and many a time at night,
snakes or scorpions entered the room and created a fright.

152. In the ashram nestled in a forest, tigers could also come in the night,
then what to say of swarms of dreadful mosquitoes that loved to bite.
153. Malevolent monkeys would enter the kitchen gates,
and snatch away the rotis from the sannyasins' plates.
154. In order to get water to the ashram to cook, clean or have a bath,
one had to descend more than one hundred feet down a steep path.
155. He did such arduous tasks without any rest,
yet never complained to anyone even in jest.
156. On the eve of the Sivananda Diamond Jubilee, he requested his master,
to grant him permission to go to Delhi and become a newspaper-editor.
157. The guru dissuaded him from going as it would be Satyam's own loss,
after shaving his head, he initiated him into the holy order of sannyasa.
158. To this day Swami Satyananda is greatly renowned for manifold reasons, here are just three:
a dynamic karma yogi, a great gurubhakta and a proud patron of the national language Hindi.
159. After his sannyasa initiation at Sivananda Ashram,
he lived for a year as a parivrajaka at Ramashram.
160. Roaming in those pristine, wild forests he lived on alms alone,
he conducted satsangs and kirtans and also studied on his own.
161. He had thoroughly imbibed the message of the *Gita* and the Upanishads,
and he was also very well-versed in the other scriptures and sacred texts.
162. Wherever he went he was well received and prized,
and soon his fame as a sadhaka spread far and wide.
163. With the growth of Sivananda Ashram,
Satyam's guru instructed him to return.
164. After cleaning his guru's kutir he would engage himself night and day,

- in typing and translation and hardly any sleep would come his way.
165. Once on the day of Buddha Jayanti in the premises of Ramashram,
a gathering of sadhus was held to establish a spiritual congregation.
166. Upon being asked by his guru to lecture in Sanskrit extemporaneously,
he thrilled and amazed everyone with his fluent and masterful oratory.
167. Everyone was exhilarated and clapped excitedly,
with great joy they exclaimed "Jai Ho! Victory!"
168. A broad-based organization of sadhus was established there itself by his powerful oratory,
soon thereafter he was heading the Hindi department at the Yoga Vedanta Forest Academy.
169. Later he also became the ashram's general secretary,
his guru was greatly pleased with his wonderful ability.
170. Even though he was the ashram secretary he behaved amiably with one and all,
and exemplified through his life that the credo 'Work is worship' is above all.
171. He was responsible for the smooth running of the ashram's printing press,
with his hard work the translation of his guru's books made great progress.
172. So engrossed would he be in translating that he seemed to be in samadhi,
despite remaining awake all night long, he hardly experienced any lethargy.
173. This labour bore fruit in the next stage of his life's unfolding,
when he became the best propagator of his guru's teaching.
174. While engaged in translation he would forget his body even,
sleep, rest or hunger behaved like an obedient handmaiden.
175. That is why his guru grew anxious about his welfare,
and always kept him under his watchful eye and care.
176. Satyam's foremost desire was to quickly translate Sivananda's literature into every major language.



177. It was not just for mere show or publicity,
but in this scientific age it was a necessity.
178. Sometimes he would go and sit on a rock in the middle of
the Ganga river,
and immersing himself in meditation lose body
consciousness altogether.
179. At other times he would swim around in the Ganga currents,
and he would be aware of his guru even in those moments.
180. Many books and magazines were brought out by the ashram,
and Satyam would ensure their timely printing and
publication.
181. In the day he would be busy in typing, writing and proofreading,
and at night he would immerse himself completely in
translating.
182. Most ashram residents were from the southern part of the
country,
he taught them all Hindi thereby bringing about a sense of
solidarity.
183. He rendered selfless service to the best of his ability,
for the growth of the Yoga Vedanta Forest University.
184. While working in the printing press of that unique institution,
he would stay there day and night without rest or restitution.
185. Satyam's shoulders bore the weight of the entire institution,
yet he sustained the attitude of non-doership in every action.
186. He had worked out his own interpretation of dharma,
which he always practised in his daily life and karma.
187. Disinterest in the sensorial world, but an active abiding
interest in life,
this is what sannyasa meant to him, like walking on the edge
of a knife.
188. 'Leading an intense, dynamic life every moment,
one must always have faith in the divine element.'
189. Adopting this sublime attitude, he lived his own life,
and also let others know that this was the divine life.
190. Pleased with his spiritual attitude and stirring oratory,
delivered often at the Yoga Vedanta Forest University,
191. His guru bestowed upon him the titles: *Adhyatma Ratna*, the
spiritual jewel,

and *Pravachan Pravin*, the expert orator, which described his talent very well.

192. Guru is the first element and the second is the obedient disciple,
in Satyam's mind, this was the first and foremost spiritual principle.
193. The relationship between these two is most secret and sacred indeed,
he alone is fit to be a guru who is a perfect disciple in thought and deed.
194. Being a guru is difficult indeed, and far better is that follower,
who obeys the guru's teachings and instructions to the letter.
195. Washing the clothes, cleaning the rooms and shampooing the feet of sick patients,
and humility towards one's critics – this was an integral part of ashram existence.
196. Through these selfless actions the knot of ego was torn asunder,
the attitude of seva developed and the inner bliss grew further.
197. Once a leper was brought to the ashram in dire need,
he was angry by nature and his seva was hard indeed.
198. If anything went awry in his seva, if a tiny thing was out of place,
he would abuse his sevaks harshly and even spit upon their face.
199. Once while Satyam was shaving the leper,
he got a slight cut and flew into a temper.
200. He let loose a string of abuses and giving Satyam a tight slap on the face,
asked him as to why he had been brought to the ashram in the first place?
201. Nonetheless, there was no let-up in his care and no oversight,
Satyananda and Chidananda would serve him day and night.
202. By Guru's grace the dreadful disease was cured in less than two month's duration,
which would be impossible otherwise even with years of medical care and attention.
203. With his disease cured the leper disappeared suddenly,
even now his identity is unknown, a great wonder really!

204. Once Satyam wanted to go to Haridwar for the Ardhha Kumbha mela,
but the guru told Satyam, "This doesn't seem like a very good idea."
205. He had chosen Satyam for the task of preparing prasad for the pooja next day,
but Satyam got up at midnight and finished it before the first light of the day.
206. Having completed his assigned duty, he went to the mela happily,
but it was so crowded that his upper cloth got pulled away quickly.
207. As he took a dip in the Ganga his dhoti came under someone's foot,
and was carried away by the fast currents before he could even look.
208. He remembered Draupadi's disrobing and cringed to find himself in the same condition,
thinking it to be the result of disobeying his guru he felt great shame and mortification.
209. Remaining submerged in the river he managed to swim some distance,
seeing a tree on the shore he came out to set up a makeshift pretence.
210. Luckily for him a big pile of ash had accumulated under the tree,
smearing the ash on his body he pretended to be in deep reverie.
211. Believing him to be a Naga sannyasin many pilgrims started coming,
leaving edibles and money in front of him as their humble offering.
212. But seeing no offerings of clothes Satyam became anxious and tense,
and then lo! in this moment of great difficulty he saw an acquaintance.
213. Wearing the clothes that he gave, Satyam returned to the ashram,
seeing his guru waiting at the main gate he offered a prostration.



214. 'Give me clothes!' hearing these words and seeing his guru's solemn countenance,
Satyam felt greatly ashamed and clasping his guru's feet,
expressed his repentance.
215. His guru didn't say anything but gave a smile full of kind,
gentle guidance,
and Satyam resolved that he would never again be guilty of disobedience.
216. In 1950, Swami Sivananda toured the entire country,
in order to disseminate yoga and promote spirituality.
217. There were nine dynamic sannyasins in his accompanying band,
including Satyam who would record his speeches in shorthand.
218. He wrote a book *Sivananda Digavijaya* after the journey,
which was very much appreciated by scholars and laity.
219. It described chronologically the activities all over the nation,
in a very elegant way that aroused respect and admiration.
220. Swami Brahmananda called it the fifth Veda indeed,
for it opened the doors to wisdom with great speed.
221. His earlier book on his guru *Chaitanya Jyoti*,
had also amazed, inspired and uplifted many.
222. The aforementioned books were nothing short of a *Guru Gita* really,
as in both the guru-disciple relationship was described so beautifully.
223. There was the same unity and intimacy between Satyam and Siva,
as was seen between Arjuna and Krishna, or Ananda and Buddha.
224. He published the monthly journal *Yoga Vedanta* with great zeal and passion,
in order to spread his guru's message for the benefit of each and every one.
225. Immersed in singing the glories of his guru and service to him,
this devotion proved to be the bestower of boons upon him.
226. He was not only a lover of the ancient rishi culture and tradition,

- but he was also a proficient swimmer, horse-rider and musician.
227. Thus was he a brilliant personality in all respects,
miraculous indeed were his multifarious talents.
228. The desire that had germinated in his heart at an age so
tender,
blossomed and bore fruit under the inspiration of his
preceptor.
229. He who had astonished Almora in his childhood days,
today illumines the whole world with his dazzling rays.
230. Although proficient in all branches of yoga,
his speciality lay in the field of karma yoga.
231. He would often say that the key to self-emancipation,
lies in karma yoga since life itself is based upon action.
232. Tirelessly and with immense dedication, care, vigour and vim,
he would be immersed in work and that alone was rest for
him.
233. He considered the cause of India's downfall and degradation,
to be the decline of dharma in society and blind superstition.
234. The ignorance of materialistic and orthodox people,
made the emancipation of India well-nigh impossible.
235. Through dharma man acquires self-discipline and self-
mastery,
he is then no longer dependent on any external force or
energy.
236. He turns inwards to find and weed out his frailties,
and serves mankind after developing his qualities.
237. Gradually improving himself by the performance of good
deeds,
he attains the highest perfection, the goal of all faiths and
creeds.
238. Brimming with the qualities of love, truth, generosity,
compassion, foresight, sacrifice and childlike simplicity,
239. Along with selfless service, seriousness and humility,
he becomes truly worthy of being followed implicitly.
240. Undoubtedly the bewildered, confused and distressed
people of today,
are fervently hoping for a divine being like Satyananda to
come their way.

241. Becoming the driving force behind his guru's jnana-yajna,
he himself became worthy of worship in the worldly arena.
242. He propagated his guru's wise, inspiring words and speech,
to every nook and corner of the world that he could reach.
243. He wrote, typed and printed every word of his guru with care,
and thereafter published and propagated them everywhere.
244. His steadfast devotion to his guru enhanced every positive
quality,
and he was blessed with wisdom and knowledge by Ma
Saraswati.
245. Hearing his brilliant lectures in Sanskrit, English and Hindi,
one could gauge his deep knowledge and scholarly ability.
246. Even the most worldly-minded person was drawn towards
spirituality instantly,
after hearing Satyam's elevating and inspiring words
delivered so convincingly.
247. Even a person most cynical and disbelieving would find his
doubts vanishing,
merely by being in his presence and hearing a few inspiring
words from him.
248. The guru was like Veda Vyasa, and like Ganesha Satyam
wrote his every word,
the guru's oratory and Satyam's writings continued to flow
forth unhampered.
249. His Ganga-like river of knowledge flows with vigour and
speed,
whosoever wishes to immerse in it may do so and be
fulfilled.
250. The profusion of quotations and references in his speeches
and discourses,
proclaimed his complete mastery over the vedic and other
scriptural verses.
251. Living the mahamantra 'work hard without any expectation',
his only desire was to see the fulfilment of his guru's
mission.
252. Towards the accomplishment of this goal, he worked with all
his ken and might,
at his guru's request, he once undertook to produce an
entire book in one night.



253. He applied himself to this Herculean task diligently,
the word 'impossible' did not exist in his dictionary.
254. On the successful completion of this superhuman
undertaking,
the guru decorated Satyam with the title 'Pillar of Publishing'.
255. Yet he remained totally untouched by this fulsome praise,
for work and wisdom were the source of his joy and solace,
256. Like a shop infused with the fragrance of perfume
announces itself to all shoppers,
so did the bond between guru and disciple spread their glory
in all four quarters.
257. Satyam being called 'the voice of Sivananda' was thus no
exaggeration.
Once he went to Lahore for work related to printing and
publication.
258. He stayed in the printing press and began his work,
but in the meantime Hindu-Muslim riots flared up.
259. Unable to leave, he stayed confined within the press
perimeter,
doing his japa and dhyana, surviving on nothing but tea and
water.
260. He came back to Rishikesh once peace returned to those
regions,
and in 1953 his guru organized the World Conference on
Religions.
261. A special issue of the *Yoga Vedanta* magazine was
published,
its outstanding editing drew appreciation from all who saw it.
262. "Satyam is truly ringing out the clarion call of *Brahmavidya*,"
so said all, "Shankaracharya has been reborn in this Kali
Yuga!
263. And in the form of Satyananda is doing incredible seva."
Later that year he was sent to Patan for an eye-camp-yajna,
264. Which he organized with the skill of an experienced doctor,
thus the wisdom of guru and disciple flowed forth like a river.
265. Devoting their whole lives for the welfare of humanity,
they became the true embodiment of love and unity.
266. His creed was to have equal vision upon all, whether rich or
poor.

- Once he attended a program at the Divine Life Society in Udaipur.
267. During the program he said, "Change your life, if you sincerely want to attain the Divine Life.
268. The attainment of divine virtues alone makes one's life meaningful, otherwise man merely lives an animal existence, dreary and awful.
269. In reality such a miserable life is totally worthless," people were greatly inspired by this rousing address.
270. Their lives were turned in a totally different, positive direction.
Then in Satyam's thirty-first year the ashram held a celebration.
271. The grace of the Guru was behind this grand celebration, and a souvenir was also published on the blessed occasion.
272. Therein the life and works of Satyam were elaborated, and on that occasion Swami Sivananda enunciated,
273. "Few would have such vairagya at such a young age.
274. Swami Satyananda is full of the Nachiketas element, yet any work that he takes up he will complete in a perfect manner.
275. He does the work of four people and yet never complains.
276. He is a versatile genius and a linguist too,
Yet, he is humble and simple – an ideal sadhak and nishkam sevak.
277. He is a pillar of the Divine Life Mission.
May God bless him with health, long life, peace, prosperity and eternal bliss.
278. It is our wish that he lives forever."
The sadhus and residents did offer,
279. Similar sentiments straight from the heart.
Swami Jyotirmayananda had this to add,
280. "The sky-bound homa bird dropped three eggs and during their fall little ones emerged,
two of the newly hatched birds flew up into the sky while one came down to the earth.

281. Without a doubt, that fledgling imbued with divine qualities became Satyananda."
A greatly appreciated poem of his expresses his yearning for freedom and ananda:
282. "I am an unfettered bird of the free skies,
I am the stream of nectar that never dries.
283. I am eternal peace, bliss and serenity,
I am the bright star of joy and gaiety.
284. All pain of separation and loss is gone,
All grief has dissolved into oblivion.
285. I can't see thorns on my path anywhere
it has only flowers strewn everywhere."
286. In 1955, upon completing twelve years in the ashram,
Satyam humbly requested for his guru's permission,
287. To go out into the world and spread yoga as an itinerant mendicant,
the Guru dissuaded him and sent him to Gujarat for the present.
288. He went there and worked ceaselessly to spread his guru's teaching,
many became the great guru's disciples, offering their gratitude to him.
289. In 1956, during the auspicious brahmamuhurta he was initiated,
into kriya yoga sadhana by his delighted guru who then stated,
290. "O son! Adorned with sannyasa, may you become a conqueror of all directions,
travel all over the world as a parivrajak without any binding ties or connections.
291. People the world over are ailing and in dire distress,
teach them yoga so they are relieved of their stress.
292. In this era, for the benefit and welfare of suffering humanity,
it is necessary to bring yoga out of the caves and into society.
293. Yoga is not only useful for an ascetic or sannyasin,
but for householders too it is an unerring medicine."
294. Prostrating before his guru, Satyananda left the ashram,
with 108 rupees and two dhotis being his sole possession.



295. Hearing about his departure his fellow-sannyasins were greatly saddened,
they wondered aloud to each other as to why he had decided to leave them.
296. Then the guru spoke thus, in order to dispel their lingering doubts,
"Tell me, is it possible to stop the sea or the thunder of rainclouds?"
297. The rays of the sun, or the light of the moon, or furious storm and rain,
or the changing of seasons – trying to halt any of these is totally in vain.
298. Satyananda was born for the welfare of humanity,
any attempt to stop him is an exercise in futility.
299. I am totally convinced, assured and certain of the fact,
that his scientific teaching of yoga will have a deep impact.
300. Without a doubt India will become a *Jagatguru*
in various realms, and in the sphere of yoga too.
301. When he travels to western countries, yoga will flourish definitely.
Those countries are quite advanced, materially and technologically,
302. There yoga-related research will be quite conducive and fruitful.
For reviving and refining yoga, science will prove very helpful.
303. Instead of feeling sad, all of you should be rejoicing,
each one of you should aspire to work hard like him."

Chapter 5

*Parivrajak life, travels across India and around the world,
foundation of Bihar School of Yoga*

304. After leaving his guru's ashram he travelled as a mendicant,
and in eight years traversed the entire Indian subcontinent.
305. He visited Afghanistan, Nepal, Sri Lanka and Burma as well,
he was warmly welcomed everywhere and treated very well.
306. During his extensive travels through many states and countries,
he became acquainted with different cultures and mentalities.



307. He got the opportunity to meet with great yogis and seers, on many auspicious occasions during those wandering years.
308. Spiritually wise and totally dedicated to guru in heart and mind, he travelled everywhere to know the state of modern mankind.
309. Once he had stayed with a reputable family in Sitamarhi, where the lady of the house was steeped in orthodoxy.
310. She would wash and clean practically everything with the intention of purification, even firewood or clothes from the washerman would be subject to the same action.
311. "Why don't you wash the sugar as well?" Satyam asked her poignantly, he would witness this kind of ignorant behaviour in his travels frequently.
312. During the beginning period of his wandering mendicancy, he would sit with a begging bowl on the streets of Varanasi.
313. Leading this life of self-imposed poverty, he accepted, whatever alms that the passers-by willingly donated.
314. Though penury ordained by fate causes much sadness, great joy is found in voluntarily chosen pennilessness.
315. He once visited Ramvan during his wandering days, which was near the town of Satna in Madhya Pradesh.
316. A magazine called *Manas Mani* was published from that place, his lectures were printed in the magazine and drew much praise.
317. Once he came to the village of Raipur Karchulia, and there he performed his chaturmas sadhana.
318. A dacoit from the Chambal valley became Satyam's disciple and frequently visited him, he suspected Satyam to be an English-speaking spy and wanted to keep an eye on him.
319. Though addicted to meat and wine, he was by nature very warm and tender, recognizing Satyam as a true sadhak, he wanted to hand over all his treasure.
320. Whenever Satyam visited the dacoit's home for a meal, he would engage a special cook to prepare Satyam's meal.

321. All the inhabitants of Karchulia had a very generous nature,
and thus they spoke to Satyam on the eve of his departure:
322. "Swami Satyam! Whatever wealth you desire, please
accept,"
but all that Satyam agreed to take was a sum quite modest.
323. It was just sufficient for the bus fare to Prayag, his next
destination,
he did not take any money obtained through crime or
corruption.
324. Satyam returned to Karchulia once again on their invitation,
he taught them weaving and bee-keeping as a worthy
vocation.
325. By teaching them such means of earning an honest living,
Satyam helped them give up a life of looting and robbing.
326. During his travels he also spent time in Munger,
and his goal was clearly revealed to him there.
327. While living in this town along the banks of the Ganga,
he formulated the plans for his forthcoming yoga saga.
328. Soon he founded his first organization of renown,
in Madhya Pradesh, in the town of Rajnandgaon.
329. It was named the 'International Yoga Fellowship Movement',
a worldwide organization for yogic teaching and
advancement.
330. The message of yoga spread across many a nation,
through the exemplary efforts of this organization.
331. Thousands the world over became members of this
movement,
several yogashrams were established in the orient and
occident.
332. The mission of spreading yoga from door to door and shore
to shore,
began to fructify worldwide through this organization more
and more.
333. A generous citizen of Munger, Mr Goenka donated some
land,
upon which the first yoga school of Satyam would soon
stand.
334. It was a beautiful place not far from the Ganga,
and perfectly suited for the teaching of yoga.

335. People came here from across the globe to receive yogic training,
later the school would become a yoga university of great standing.
336. Once he was proceeding to Saurashtra, a far-off territory,
at the invitation of Tatas, the owners of a fertilizer factory.
337. While flying in a small airplane to his destination,
he and the pilot struck up a casual conversation.
338. It so transpired that the two had contemporaneously,
attended the same flying school many years previously.
339. And the pilot invited Satyam to fly the plane which he did
with ease,
this experience indicated to him that he must begin travels
overseas.
340. Returning to Bombay, he got a passport and soon left for Singapore,
in this fortuitous manner, Satyam commenced his first world tour.
341. He continued on to Hong Kong and then Australia,
and from there went to Japan, Hawaii and America.
342. Satyam covered many European nations too during his initial
conquest,
and on the way back to India, spent some time in Iran as a
royal guest.
343. Munger became the centre for the spread of yoga,
and Bihar shone bright on the global map of yoga.
344. With the passage of time that area proved limited and
scarce,
and Satyam thought of shifting the ashram to another place.
345. Around a nearby hillock there was an uninhabited space,
which used to be the capital of King Karna in olden days.
346. This was a difficult, deserted area, no one ventured here,
and Satyam decided to build his new ashram right there.
347. Laborious efforts were made to clear this space,
and soon the yoga school shifted to the new place.
348. Gradually many buildings were constructed there,
and various trees were planted with meticulous care.
349. In the course of time, this hillock became very beautiful and
charming,
adorned with buildings, trees, flower gardens and pathways
winding.



350. The tallest building was majestic and stately,
embodying its name Ganga Darshan perfectly.
351. The ashram is living proof that if one sincerely and diligently
strives,
a barren piece of land can be transformed into a wondrous
paradise.
352. The ashram has many a pleasant residential buildings,
where students stay during the course of their training.
353. Jyoti Mandir, a renowned and beautiful meditation hall,
nestles in the middle of the ashram and is open to all.
354. An eternal divine flame, steady and bright, is the pivot of this
place,
where prayers and programs are conducted to invoke divine
grace.
355. There is also a guesthouse, well-appointed and gracious,
where visiting dignitaries can stay in ease and comfort.
356. In the north-eastern corner of Ganga Darshan,
stands a Yajnasala erected with beams of iron.
357. Regular two-week health management courses,
are conducted for people with different diseases.
358. Along the banks of the Ganga stands Anand Bhavan,
which was donated by the Goenka family to the ashram.
359. Many sannyasins come to Anand Bhavan,
to perform their austerities in seclusion.
360. In the eastern side of the ashram is the Akhara which is a
restricted place,
Swami Niranjanananda remains engaged in austerities in
that sacred space.
361. This ashram is truly Satyam's luminous monument,
every speck of it is infused with his brilliant talent.
362. Suffused with Satyam's sweat and scholarship, purified by
his presence,
this piece of land rivals heaven in its grandeur, majesty and
excellence.
363. Worthy of worship, this land is redolent with the fragrance of
sadhana,
only the truly fortunate get the privilege of enjoying this
panorama.

364. Obeying his guru's mandate with total sincerity and dedication, Satyam visited many places during his overseas yoga propagation:

1968

365. In the month of May, he travelled to Australia and visited the city of Melbourne,
at the invitation of the Gita Yoga School, which was popular and well-known.
366. From there he visited the University of New South Wales, thousands of people listened to him at both these locales.
367. He spoke on various subjects of yoga and gave many astute answers,
the audience was spellbound by his insightful and illuminating lectures.
368. After dispelling their many doubts and showing them the path of yoga,
Satyam wound up his Australian visit and thereafter returned to India.

1976

369. He returned to Australia in the month of October,
and gave a press conference right in the airport foyer.
370. He answered all their questions on yoga and they were very impressed,
by his scholarly knowledge, wisdom and total command over the subject.
371. Later, during a radio interview, the listeners were greatly appreciative
of his replies to their questions, which were enlightening and informative.
372. At the International Yoga Conference organized there subsequently,
for four consecutive days he lectured on various subjects beautifully.
373. The delegates were as if drenched to the skin under this 'wisdom-rain'.
Before leaving Australia, he held a press conference at the airport again.

1977

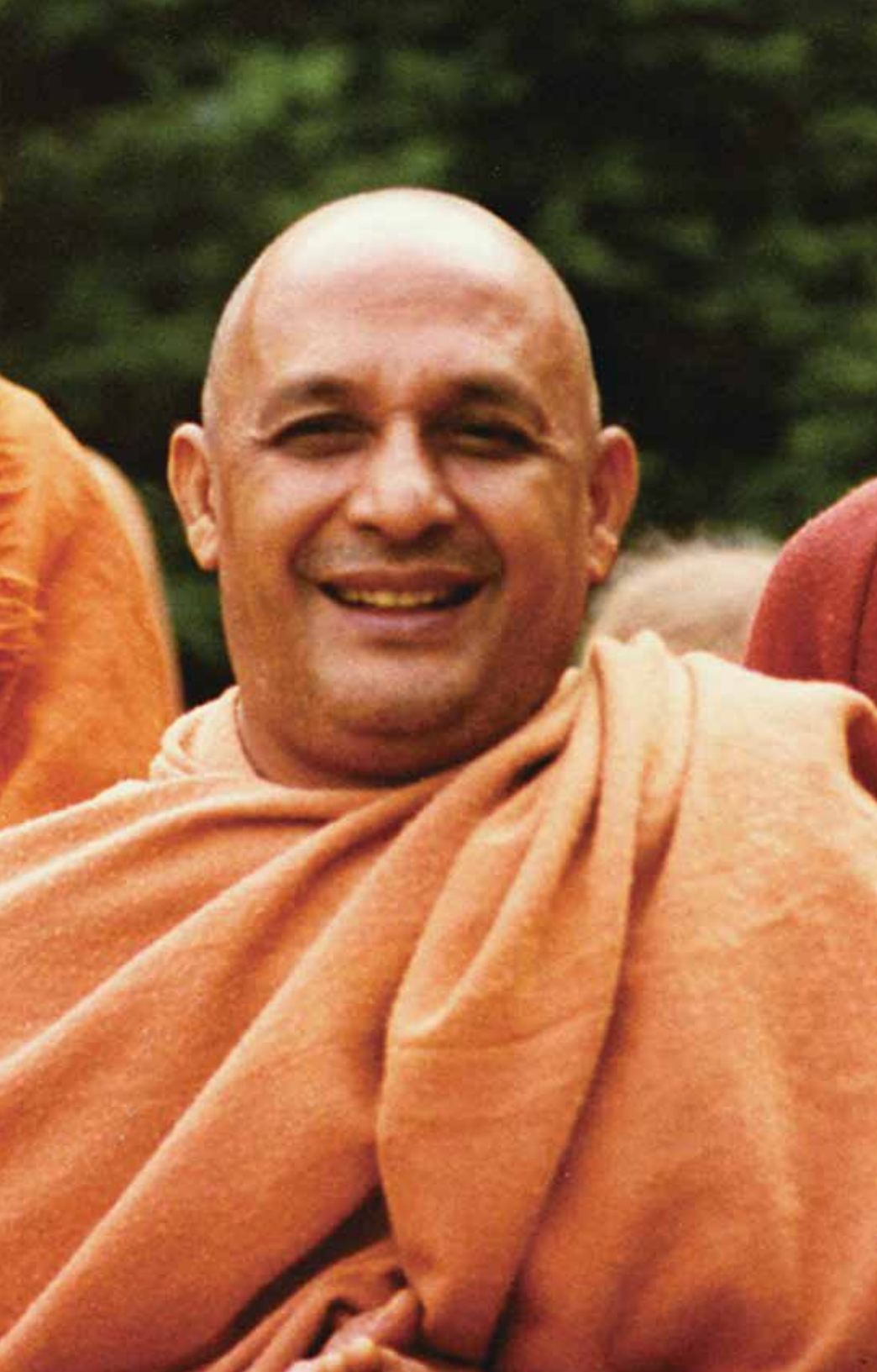
374. In May, he went to Antwerp in the Belgian nation,
and in July, Gosford, Australia was his destination.
375. At both places he spoke on tantra and expounded its various
tenets,
he cleared people's doubts and answered questions on all
its aspects.
376. His listeners were deeply satisfied by the knowledge he
shared so generously,
many became his disciples and established various yoga
centres expeditiously.
377. Accepting warm invitations to revisit Australia,
Satyam thanked them all and returned to India.

1978

378. In this year he made trips to Greece and Australia successively,
inside Greece, he visited the cities of Athens and
Thessaloniki.
379. During his Greek tour he also discoursed at Epimeliterio in
the city of Kalamata,
then onto the Australian cities of Hobart, Gosford, Melbourne
and Waggawagga.
380. He received enthusiastic welcomes wherever he went,
his lectures drew large crowds, eager and expectant.
381. They wanted to listen to his lectures, full of deep wisdom,
and to have his darshan, the source of benign benediction.
382. Hearing his informative and insightful elucidations,
they offered their wholehearted commendations.
383. They invited him to revisit and guide them further on the
path of yoga,
and accepting many of them as his disciples, Satyam
returned to India.

1979

384. Satyam travelled to Spain this year,
moving on to Switzerland from there.
385. He visited the cities of Barcelona and Collbato in Spain,
and in Switzerland, the town of Zinal up on a mountain.



386. His talks and lectures were a grand success,
and the people there were greatly impressed.
387. They were gratified by his satsangs and darshan,
many of them were also inspired to take initiation.

1980

388. In this year, Satyam travelled again to Australia,
then France, Spain, Germany and South America.
389. He went on to Sweden, Switzerland and the Canary Islands,
in France, he first visited Paris then travelled to Chamarande.
390. He went to Bogota and Medellin in Colombia, South America,
in Germany, Frankfurt was his destination; in Spain,
Barcelona.
391. In Australia his destination was Mangrove Mountain,
it was Zinal in Switzerland, and Stockholm in Sweden.
392. His brilliant discourses enthralled one and all,
and helped break down every barrier and wall.
393. Yoga centres were started in many places, and many took
initiation,
Satyam then returned to his nation and continued there his
mission.

1981

394. In this year he visited Greece, Finland and Italy,
to spread the message of yoga in each country.
395. In Italy he visited Torino and Milan, in Finland Helsinki,
and in Greece he travelled to the city of Thessaloniki.
396. There he gave many lectures on yoga and spirituality,
which were well attended by both scholars and laity.
397. All those who had thronged to hear him speak and have his
darshan,
had their doubts fully cleared, all of them were spellbound by
Satyam.
398. To many of them he gave diksha,
after which he came back to India.

1982

399. In this year Satyam toured the United States of America,
to continue his mission of spreading the message of yoga.



400. Visiting Elizabeth, New York and Monroeville in New Jersey,
he went to Ann Arbor in Michigan, and also Washington DC.
401. He went to Denver and Boulder in Colorado,
and in California he travelled to San Francisco,
402. Los Angeles, Ojai, San Jose, and Santa Monica,
and visited Charlottesville in the state of Virginia.
403. In every place that he visited, various programs were
organized,
and from every program people returned well and truly
satisfied.
404. He gave interviews, cleared doubts and answered every kind
of query,
sharing his knowledge freely with everyone, he returned to
his country.

1983

405. This year he again received an invitation,
to visit and lecture in the Australian nation.
406. In Gosford he spent eighteen days,
then went to Sydney for a few days.
407. In both places, so insightful and brilliant was each and every
exposition,
that all those who attended lavished effusive praise and
admiration.
408. He quenched people's thirst for spiritual knowledge,
and thereafter he embarked upon his return voyage.

1984

409. This year he visited Australia again,
visiting Gosford, Rocklyn, Brisbane,
410. Cairns, Lilian Rock, Nimbin, Gold Coast,
Bellinjen, Newcastle, Taree and Perth.
411. He also went to Greece and lectured in Katerini,
Crete, Rhodes, Heraklion, Kalamata and Mytilini.
412. He also travelled to Alexandroupolis and Thessaloniki,
thousands came and listened to his lectures attentively.
413. He patiently answered the various questions they posed,
in a manner that was witty, cheerful, calm and composed.



414. They were astounded by his wisdom and declared,
"We have never seen such a great yogi anywhere!"

1985

415. This year he celebrated Guru Poornima,
at the Greek Satyananda ashram in Paiania.

416. During the five-day celebrations organized on the holy occasion,
he gave many satsangs and explained the purpose of an
ashram.

417. After concluding this program, he returned to Munger,
and got involved with the multifarious activities there.

418. Besides these travels, he established in Munger, Sivananda
Math, a charitable institution,
which was dedicated to the memory of his guru, and also the
Yoga Research Foundation.

419. Sivananda Math was established with the noble aim,
of serving the destitute to ease their distress and pain.

420. Food and clothing were distributed in places affected by a
disaster,
medical aid and scholarships for deserving students were on
offer.

421. A bus stand was constructed in the town of Munger,
and drinking water facilities were also arranged there.

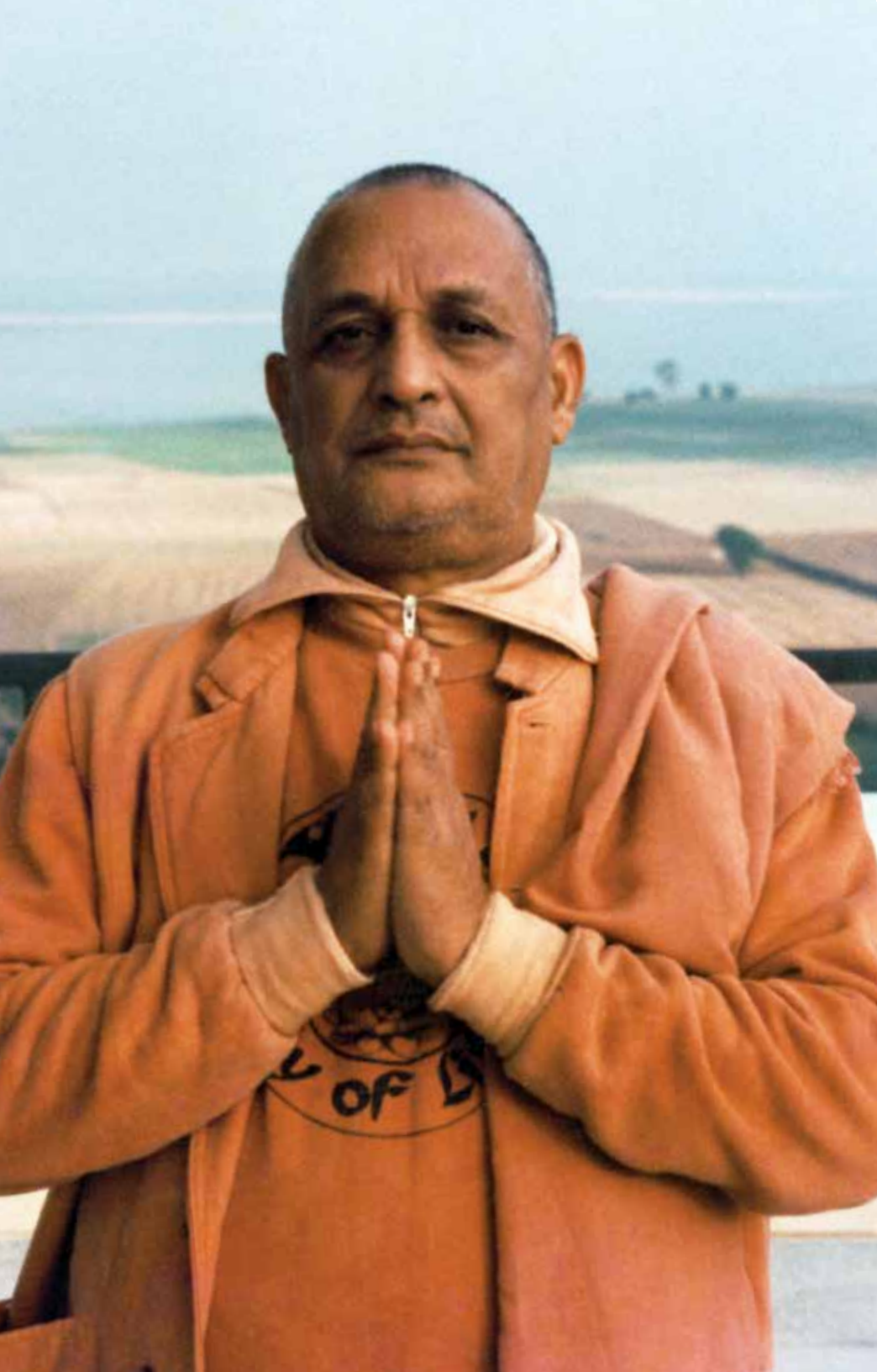
422. Mobile clinics offering healthcare to the poor were provided,
and soon veterinary services for livestock were also added.

423. There are many such welfare schemes in the pipeline,
which will all be implemented in due course of time.

424. The Yoga Research Foundation was established to conduct
scientific studies,
and investigative research into the various yogic techniques
and practices.

425. In this modern age, in order to validate the ancient yogic
science,
it is necessary to use the tools and techniques of modern
science.

426. Using modern instruments, the scientific investigation of the
benefits of different yogic practices,
has confirmed that yoga should be practised by everyone
and is not just the preserve of ascetics.



427. Doctors with proficiency in yoga conduct research on many ailments,
and study the therapeutic effects of yogic practices on their patients.
428. A six-storied building was built upon a hill for this mission,
it also houses a library with a large and extensive collection.
429. It has thousands of books and manuscripts, and many a journal and periodical,
and for research work, many modern scientific instruments are also available.
430. Satyam had received in a dream a vivid vision of Ganga Darshan,
much before the commencement of the building's construction.
431. Even the rooms and staircases had been clearly seen,
with their apt and accurate dimensions in that dream.
432. And Satyam built it exactly as it had been revealed to his mind's eye,
people come to admire this divinely designed edifice from far and nigh.
433. One day Satyam just walked out of the ashram,
headed towards the next phase of his mission.
434. For a few days he lived and travelled incognito,
no one knew where he was or where he would go.
435. In solitude, Satyam pondered about the best place for living,
after having taken *kshetra sannyasa* and renounced everything.
436. He went to Gangotri and chose a cave,
thereafter he came down to Rishikesh.
437. Finding that it had become a crowded tirtha-sthan,
Satyam proceeded towards Mount Abu in Rajasthan.
438. He had to abandon even that place due to scarcity of water,
and finally he reached the place of his ishta, Tryambakeshwar.
439. While rapt in meditation upon Shiva, he heard the voice of divinity,
which asked him to go to *Chitabhoomi*, the cremation place of Sati.
440. He also had a vibrant vision of the place in his meditation.
and after listening to a clear description of the location,



441. A search for this auspicious place was immediately begun by a disciple,
and the place was soon located through the priest of a nearby temple.
442. The land was acquired soon and Satyam got the word,
this was the land that Satyam chose as his next abode.

Chapter 6

The period of kshetra sannayasa in Rikhia

443. In the state of Jharkhand, there is a district called Deoghar,
with a panchayat called Rikhia which couldn't be poorer.
444. The villagers there existed in conditions quite appalling,
most of them did not have any means of earning a living.
445. Legend has it that after destroying Daksha's yajna, Lord Shiva wandered in all corners
of this vast world in a distraught state, carrying the corpse of Sati upon his shoulders.
446. Different parts of Sati's body fell hither and thither,
however, her heart remained upon Shiva's shoulder.
447. It was here that Shiva cremated the heart of Sati,
which is why this place got the name *Chitabhoomi*.
448. This land is suffused with the power of Shiva,
and thus an ideal place for performing tapasya.
449. The Chitabhoomi is situated in the same region,
where the land had been acquired for Satyam.
450. Following Shiva's mandate to stop moving and settle in one place,
Satyam came to live in this blessed region for the rest of his days.
451. His taking up residence here became the medium,
for uplifting the impoverished villagers of the region.
452. The people of that place were certainly very fortunate,
divine providence had brought a saviour to their doorstep.
453. Finding this kind and loving saint living in their multitude,
the simple tribals' hearts danced in delight and gratitude.
454. They said to him, "O great one! we will feel great gratification,
if you allow us to be engaged in your service and devotion.
455. Please guide and command us without any hesitation,
we shall gratefully follow each and every instruction."



456. Seeing the villagers' innocence and purity, simplicity and devotion,
Satyam was very pleased and graced them all with his benediction.
457. Leaving behind the teaching of yoga,
he immersed himself in bhakti and seva.
458. "I am a servant of the servants of the Lord," he would say in all humility,
and exemplifying this, spent the rest of his life in the service of humanity.
459. "Whatever gifts I have received through divine grace,
I wish to ceaselessly share with everyone in this place."
460. The entire area around Rikhia became his sphere of service and interest,
after conducting a survey of the place, the work began in right earnest.
461. The villagers were living in extreme poverty and destitution,
without any land of their own, employment or occupation.
462. If any of those poor people did have a small piece of land for tilling,
it was worthless as scarcity of water made it tough to grow anything.
463. Using a tractor donated by a prosperous devotee,
Satyam initiated ploughing of the land in his vicinity.
464. Through electric tube wells the newly-ploughed fields were irrigated,
and soon the land around became fertile and laden with rich harvest.
465. Widows were gifted cows, houses were built for the homeless,
and many were provided the means to start a small business.
466. Proper houses were built with many rooms and toilet facilities,
something which was beyond their wildest dreams or fantasies.
467. There was a room for the family, another one for the livestock,
a third was the kitchen and the fourth stored their grain-stock.

468. Many received hand carts and rickshaws, some even got tempos to run,
in this manner, Satyam arranged something for each and every person.
469. Others were helped to set up shops selling groceries or clothing,
in this manner every family was now able to earn a decent living.
470. Classes were arranged for the girls of the region,
and their teachers were sannyasins of the ashram.
471. Girls from far away villages were given bicycles,
to attend to their studies without any obstacles.
472. Newly-wed brides of the area were invited,
and each one was gifted with a bridal kit.
473. They were suitcases filled with beautiful clothes and jewellery,
and all the things that a young bride could wish for in a reverie.
474. Elderlies were called to spend the day at the ashram,
where they performed japa and sang bhajan-kirtan.
475. At the end of the day, after they had finished rolling the beads,
they were humbly given a small sum to meet their daily needs.
476. During the year-end Sita Kalyanam program, Satyam would arrange for the weddings
of many young girls and send them into their new lives laden with gifts and blessings.
477. His inspiring satsangs, full of faith and devotion,
enthralled the audience, be it Indian or foreign.
478. A clinic was started under Sivananda Math's auspices,
offering much-needed, free of cost medical services.
479. People and cattle received the best possible health care
from the doctors and veterinarians who treated them there.
480. Every year each household received a package containing clothes for all family members,
from the many new as well as used clothes that were sent to the ashram by well-wishers.

481. A transport facility was organized for pregnant women thoughtfully,
so that at the time of giving birth they could reach a hospital safely.
482. By the grace of Satyam, all began to live happily and joyously,
and they considered him to be their saviour, their God verily.
483. Through the untiring efforts of Satyam the entire Rikhia region
turned into an ideal place drawing worldwide commendation.
484. See the wonder of Satyam! In just a few years the village of Rikhia,
became the most prosperous and well-known village in the area.
485. His teachings on bhakti were a veritable goldmine,
to him, bhakti was a very deep bond with the divine.
486. Bhakti is sweet and inexpressible like the experience of taste to one who cannot speak,
whether as mother, father, master or even enemy, it is the divine that one must seek.
487. Whatever the nature of the relationship, it is acceptable,
just connect with the divine through any means possible.
488. Performing arduous sadhanas like *panchagni* and *purascharana*
in the sacred tapobhoomi of Rikhia, Satyam attained perfection.
489. The Rajasooya Yajna along with Sita Kalyanam,
were the biggest events conducted each annum.
490. Soon after Satyam came to this sacred place of Shakti and Shiva,
it was graced by the auspicious presence of their son, Ganesha.
491. Ganesha Iyer, Ganesha Ali, Ganesha Ramani,
Ganesha Bhattacharya and Ganesha Pichkoni,
492. These are the five forms of Ganesha,
which reside in Ganesha Kutir, Rikhia.
493. In Rikhia many development projects were taken up
with the support and sponsorship of Sivananda Math.
494. A charitable clinic was set up in the village of Amarwa,
where the villagers are given free medical aid as seva.
495. Through generous donations from well-to-do people,
the construction of many houses has become possible.



496. For the farmers of Amarwa, Premier Irrigation facilitated the setting up of a sprinkler system.
497. A horticultural nursery was also established, from where saplings were freely distributed.
498. Arrangements were made for tilling the fields, and implements procured for sowing the seeds.
499. The villagers were also given many bulls and cows, great help was extended for the agricultural cause.
500. Children received school books, stationery, toys and sports goods, while their families were given useful and handy household goods.
501. The humble inhabitants of Rikhia are naturally very beholden, for everything that they have received by the grace of Satyam.
502. There is no hypocrisy or insincerity in their nature, it is a joy to behold their character and behaviour.
503. Their homes and clothes are simple and natural, likewise is their whole attitude to life in general.
504. Rikhia is verily a place of pilgrimage for the spiritually inclined, from all corners people come with the thought of seva in mind.
505. Yogic training too has been instituted in Rikhia, now people coming here can also learn yoga.
506. Retired persons are always welcome to live here and keep themselves busy, by learning and practising karma yoga they begin to experience atmashuddhi.
507. Ashram life is open to people of all age groups and strata of society, the only requisite is to participate wholeheartedly in every activity.
508. On special occasions, yoga shivirs are conducted, wherein the training of integral yoga is imparted.
509. Guru Poornima is celebrated here on a grand scale, which thousands of devotees attend without fail.
510. Rikhiapeeth is now well-known amongst all nations, it will keep flourishing due to its strong foundations.



Chapter 7

Satyam's core teachings

1. About children

- 511. A child has a natural sense of curiosity and wonder,
with a free spirit, ready to explore the blue yonder.
- 512. The energy of a child is indeed boundless,
the desire to run, jump and play is endless.
- 513. Studying all the time should not be their predicament,
music and sports are vital too for all-round development.
- 514. This training will make their lives richer,
till seven do not try to be their teacher.
- 515. At the age of seven their inner learning reaches a
culmination,
so the cultivation of good samskaras is the first aim of
education.
- 516. Children observe and emulate their parents in every little
way,
it is of utmost importance for parents to not lead them astray.
- 517. Their natural inquisitiveness plays a key role,
in nurturing growth that is complete and whole.
- 518. For a child all of life and learning is a quest of eagerness,
excessive curbs frustrate them and lead to destructiveness.
- 519. Their investigative minds can lead to things being taken
apart,
but, dear parent, berate them not, this is how learnings start.
- 520. With your children be not harsh or stern,
be their friend, then they can grow and learn.

- 521. With the spirit of friendship enter into their heart,
only then can their education blossom from the start.
- 522. Parents always ask whether homework is done,
but never ask if they played games or had fun.
- 523. Teach them to play a sport or sing or dance,
it brings into their lives health and balance.
- 524. Where sports and studies have equal weight,
that school or college will surely be first rate.
- 525. Acquiring a degree doesn't make the child an ideal man,
but good samskaras that develop positive behaviours can.

526. Preach not to children that something is despicable or repugnant,
attaching acclaim or blame to things is the sign of a faulty intellect.
527. Do not create guilt in their minds with ideas of sin and wrongdoing,
as they become adults they will make decisions of their own choosing.
528. If children stay with the parents at any rate,
how will they develop, it can only debilitate.
529. Around the parent if the child's life does revolve,
dear parent, make haste, eliminate and absolve.
530. In these modern times children mature at a faster rate,
behaviours change and parents need to accommodate.
531. The parent and child become poles apart in their thinking,
a complete turnaround from what it was in the beginning.
532. The child begins to think he knows all and is very smart,
showing little regard for his parents he breaks their heart.
533. His demeanour with parents can be rather brash,
so any move to correct the child is bound to crash.
534. In all their interactions the parents should keep in mind,
to balance the situation in as many ways as they can find.
535. Practical, vocational education to teach life's lessons is invaluable,
it can root out the malaise of bad behaviour that is so unpalatable.
536. Earning a bachelor's degree can be done with ease,
but instilling good values is definitely not a breeze.
537. Even degree holders find earning a living challenging,
so it is vital to have vocational education and training.
538. Today it is an imperative duty of the government,
to ensure that education generates employment.
539. University education is not necessary for all,
only capable students should take up the call.
540. Average students need an education that is practical and commercial,
so as to enter mainstream society and become productive and beneficial.

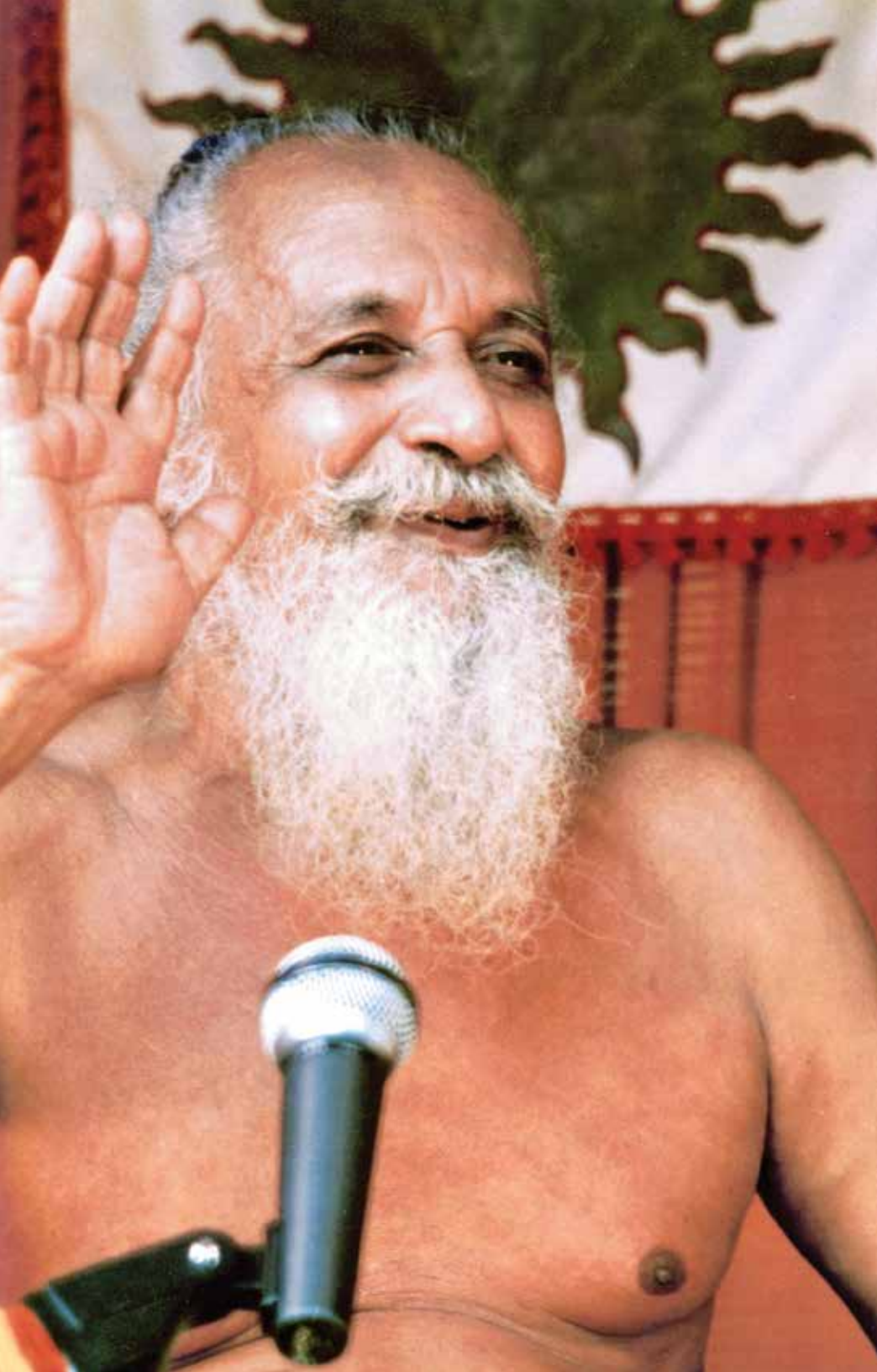
541. Whatever trade has continued in a family for many a generation,
that is practical and suitable for children to take up as a profession.
542. Woodwork for a carpenter, and for a weaver, cloth-production,
this will be fitting and fruitful as it will be a natural succession.

2. Teachings for householders

543. Satyam's messages for householders are very beautiful and clear,
simple and easy to follow, they lead to health, harmony and cheer.
544. Surely remember the Divine every day, morning and evening,
from the grace that flows, you will attain peace and wellbeing.
545. To achieve this, follow a regulated life with restraint and discipline,
then engage in your worldly duties with total zeal, vigour and vim.
546. Release the ties of husband, wife and child that bind,
staying focused, steadfast and devoted to the Divine.
547. If it is destined it shall come to pass, so let all worry cease,
what is the use of fretting, it only destroys mental peace.
548. To gain divine grace, connect with Him every day,
what is meant for you will surely come your way.
549. Discard not your duties as a householder,
walking away will surely result in disaster.
550. Into this world we come to play our respective part,
do your best and stay detached from the very start.
551. Like an accomplished actor enact your destined role,
with mother, father, friend and all, give your whole.
552. Tame your mind, train and bring it under your sway,
you should be the master of it and not the other way.
553. Do not grieve over the people who pass away,
they aren't finished, they've just moved away.
554. When the work of the soul and body is done,
the soul leaves the body to find another one.



555. Death seen in this light becomes a veritable boon,
but not suicide, for it is unnatural and inopportune.
556. Worship alone will not purify your karma and actions,
it is better to help others overcome their tribulations.
557. A civilization founded with yogic lifestyle as its creed,
with temperance and balance would be best indeed.
558. That woman alone is a mother genuine,
who gives birth to a bhakta or sannyasin.
559. Within you is hidden a precious pearl so fine,
it is your own soul that is a spark of the divine.
560. This immense, beautiful and blissful soul of thine,
is found with grit, gumption and the fullness of time.
561. A hundred or so years is the duration of an average human
existence,
more than half his spent in study, sports, marriage and
maintenance.
562. By the time you set out on the pearl's trail,
the body has grown old, feeble and frail.
563. When the state of dispassion does arise,
it is already time to say your good-byes.
564. In this world any important and worthwhile thing,
needs hard work and perseverance for its attaining.
565. Doing good and wishing well for all mankind,
is the path of dharma leading up to the divine.
566. God becomes the basis and means,
of your relationship with all beings.
567. Many sannyasins here extend their love and care,
to families bigger than yours, which are not theirs.
568. Your household of ten or twelve is your lot,
whereas a sannyasin tends to a whole flock.
569. Whatever karmas you perform with expectation and
attachment,
the sannyasin does the same with total balance and
detachment.
570. So it is important for householders to come and stay in the
ashram,
and learn from sannyasins how to work with a different
orientation.



571. When humanity strays from the path of dharma and righteousness,
the immoral and wicked proliferate, spreading vice and lawlessness.
572. In order to survive this dharmic decline,
it is important to have faith in the divine.
573. Another reason for India's decline is the system of caste,
for the growth and wellbeing of all, this we must get past.
574. When a family comes together and joyously sings kirtans,
a great benign energy is created through its vibrations.
575. All kinds of negativity and apathy fade,
instead bliss, purity and peace pervade.
576. In the following eternal truth, householders must always abide,
'Where women are respected, there alone the divine can reside'.
577. Women have an innate wisdom and conscience,
they are the epitome of patience and forbearance.
578. Women are the households' real treasures,
what a waste when they are closeted indoors!
579. Women venturing outside the home is a very auspicious sign,
doctors, lawyers, engineers, pilots, they can become mighty fine.
580. In every profession they should have a significant participation,
for they are essential in the building of a strong, vibrant nation.
581. Arranging their women's proper education,
is today the householders' highest obligation.
582. In vedic culture women held high position and attainment,
they were the leading figures in society and government.
583. The life of a householder presents many a wonderful opportunity,
to work in the spirit of karma yoga, with altruism and magnanimity.
584. Allocate your earnings and wealth wisely,
amongst family, dependents and society.
585. Apportion your earnings judiciously and generously,
to the poor, handicapped and others in difficulty.

586. Offer everything you do to the divine,
leaving pride and arrogance behind.
587. All your energies flow now towards the material dimension,
turn them inwards and strengthen your divine connection.
588. Day by day increase the attention that you bestow,
until each moment of the day, He is all you know.
589. Make it your dharma to occupy a secondary position,
God comes first and foremost, let this be your conviction.
590. Never give gifts to others as charity,
but always as an act of spirituality.
591. Know that you were only an instrument of divinity,
for those who benefited from your magnanimity.
592. It is essential to keep the mind occupied,
else in obsessive selfishness it will abide.
593. The majority of afflictions and illnesses are born of the
mind,
if the mind is occupied in selfless service, they get left
behind.
594. Artha, kama, dharma and moksha are the four purusharthas
of life,
without dharma, kama and artha mislead oneself and create
strife.
595. The spiritual guidance for householders is very clear,
for artha and kama, ensure that dharma is the overseer.
596. Ask me not which path leads to the Lord's mansion,
that path is everywhere if one has the right intention.
597. God provides for everything you need,
but panders not to your whims indeed.
598. Immerse yourself in divine chanting and singing,
and do not worry unduly about your kith and kin.
599. Maladies of the body end up affecting the mind,
but in the ashram such a thing you will not find.
600. While living in the ashram your willpower gradually begins to
rise,
the effect of physical ailments on your mind is thereby
neutralized.
601. With an afflicted mind, ailments can gain the upper hand,
keep your mind strong, thereby the illnesses will disband.

602. Engage in japa, kirtan, swadhyaya and dhyana when infirm and weak,
diverting the mind from the ailment will give you the health you seek.
603. Exercise and yoga are very different, in fact worlds apart,
in yoga the breath slows and prana flows to every part.
604. Yogic practices make the breath and pranas relaxed and pacified,
with exercise, on the other hand, they move to the opposite side.
605. When practising yoga the metabolic process,
slows down allowing the body to heal and rest.
606. With physical exercise a lot of energy you drain,
rapid changes in metabolism cause a lot of strain.
607. To the muscles most of the pranas and nutrients get diverted,
the maintenance of the other organs gets thereby subverted.
608. In yoga amongst all the organs are the pranas deployed,
every part is energized and good health can be enjoyed.
609. With exercise the heart rate rises and falls at a rapid rate,
while in yoga it is a gradual change and does not escalate.
610. Exercising requires an appropriate kind of nutrition,
for yoga an ordinary diet will do, there is no restriction.
611. With yoga the secretion of hormones is healthy and proper,
and the nervous system functions in an optimum manner.
612. With exercise you cannot access your inner dimension,
but with yoga you can certainly manifest this intention.
613. When the mind and the body are disconnected,
all the diseases vanish as if they never existed.
614. Householders! if you wish to be free from disease,
then remember and practise the above sutra please.
615. If it is the path of raja yoga that you decide to tread,
it is better to give up meat and be vegetarian instead.
616. If it is the tantric path that you wish to pursue,
then your non-vegetarian diet can continue.
617. Treat plants, animals and all forms of life as your kin,
understand them to be a part of one universal being.
618. Tapasya has purity as its goal,
purity of body, mind and soul.
619. There are three kinds of tapasya or austerity,
each is apt for a person of a particular quality.



620. Sattwic tapasya is the highest gradation,
it gives peace of mind and self-realization.
621. This realization is also possible through dhyana,
which is perfected by the practice of pranayama.
622. Thus pranayama can be considered a tapasya in its own
right,
though asanas and bandhas are definitely needed side by
side.
623. Rajasic tapasya entails a lot of struggle and strain,
in order to get name, fame or some other selfish gain.
624. Desires and infatuations are not eradicated by this rajasic
tapasya,
very few people understand the true aim and purpose of
tapasya.
625. Tamasic tapasya involves enduring much physical hardship,
with the intention of gaining others' acclaim and worship.
626. When undertaking any tapasya avoid extremes and have a
clear intention,
a tapasya with balance and restraint is the only one that will
have fruition.
627. During tapasya it is natural for desires to surge,
wrestle not with any emotion, craving or urge.
628. The first sadhana is to give up hatred and enmity,
and cultivate affection, goodwill and amiability.
629. On the spiritual path these are valued highly,
O sadhaka, cultivate these virtues unflinchingly.
630. As the practices of japa and dhyana increase,
desires and wants correspondingly decrease.
631. Life is what arises when matter and consciousness achieve
unification,
when the two are experienced separately, that is known as
liberation.
632. The means to achieve this experience of liberation do vary,
it is the nature of the person's consciousness that is primary.
633. Dull, dissipated, oscillating, one-pointed and fully-
controlled – consciousness is fivefold,
on the nature of the individual depends the method by which
the experience will unfold.



634. To receive the proper method a guru is indispensable, for this knowledge is quite profound and confidential.
635. Fasting is not part of yoga, though it proves helpful, a weekly fast for the serious aspirant is quite useful.
636. For those suffering from ulcers and hyperacidity, fasting could be harmful and is not a necessity.
637. Before influencing the practitioner's body, yoga begins to transform the mind, towards good thoughts and auspicious actions, one becomes naturally inclined.
638. All beings have been endowed by nature with the sexual urge, yoga assists in reversing this primal downward energy surge.
639. The great, primal energy is known as kundalini shakti, but this energy has not been fully utilized by humanity.
640. The nature of water is to always flow downwards, but when heated, it evaporates and rises upwards.
641. In a similar way, the sexual energy that naturally flows down, can be made to rise by yogic practices and be upward bound.
642. Barely a tenth of the brain's potential is utilized, by the vast majority of human beings worldwide.
643. As the kundalini shakti commences its upward migration, the other latent areas of the brain wake up in conjunction.
644. Man can enhance his potential tenfold, as the hidden capabilities begin to unfold.
645. In order to raise the kundalini shakti, dharana is absolutely imperative, dharana influences every bodily atom and the effect is transformative.
646. This is the reason why the practice of dharana in yoga is exalted, without it the upward journey of kundalini shakti would be halted.
647. Amongst all beautiful creations of the divine, flowers and hearts are considered most fine.
648. In yoga, these flowers represent the range of human emotions, these have a hold over the chakras, the mind and its dimensions.

649. The mind always wanders in illusion and ignorance,
and so it cannot lead to wisdom and transcendence.
650. In the realm of illusion, the unreal appears real,
while with ignorance, it renders the real, surreal.
651. Illusion and ignorance are the dual deceiving forces of nature,
always remain alert in order to know reality truer and better.
652. You are indebted in duty first to someone whom you know
not,
only then comes duty towards yourself, remember this
thought.
653. One spirit pervades throughout this world widespread,
just as in a mala every bead is held by the same thread.
654. The ultimate divine essence in creatures, great or small,
needs to be experienced with atmabhava for one and all.
655. When this experience becomes vibrant and strong,
the perception of divinity will perpetuate all along.
656. If you aspire to attain a glorious state like this,
serve, love, give, purify, meditate and attain bliss.
657. There are two paths available for the human being to
traverse,
they are pravritti and nivritti, choose one and set your
course.
658. Experiencing attachments to the world and its objects is the
path of pravritti,
while turning away from it through cultivation of non-
attachment is nivritti.
659. For the sannayasin, the path is nivritti,
and for the householder, it is pravritti.
660. Yajnas are fire ceremonies which purify the whole environment,
therefore, separate them from sectarian or religious confinement.
661. For our planet's environmental crisis, yajnas are the
universal cure,
all communities globally need to unite and heed this call for
sure.
662. Yajna not only purifies the outer dimension,
but also the inner spirit, mind and emotion.
663. These are all tainted and need to regain their divine essence,
it is in this context that yajnas are of such great significance.

664. All creatures on this earth, like beads on a garland of unified existence,
are fellow travellers, awaiting their return home, their final deliverance.
665. Discrimination between girls and boys is a gross prejudice, it is against all spiritual principles of tolerance and justice.
666. Girls are more conscientious than boys and fulfil more responsibility,
all the more reason that both be educated and treated with equality.
667. Let not your endeavours be only for wealth and prosperity, alongside strive to enhance also your potential and capability.
668. When your inner potential develops, material gain will follow suit,
therefore focus your energies properly, they will surely bear fruit.
669. At the moment, with respect to your mind you are but a slave,
win over this mind, become the master, do not let it misbehave.
670. The practice of brahmacharya creates an accomplished person,
a task that takes an ordinary person six years, he can do in one.
671. One embarks on the yogic journey of search for peace among challenges and strife,
peace earned through yogic efforts brings ultimate freedom from the travails of life.
672. Every individual varies in the nature and degree of awareness, delve within to find a way to yoke the mind and consciousness.
673. Then venture forth on the path of kriya yoga, you will realize its glory,
it is the science designed to free your mind from every strife and worry.
674. Within all of us are two luminous tools that shine brightly, one facilitates inner work while the other works externally.
675. The knowledge of the outer world comes from the mind, whereas knowledge of the inner world, the soul does find.



676. It is well known that the inner knowledge flows from the soul, the soul residing within us is the real guru, that is its noble role.
677. To establish a connection with that soul needs tenacity, therefore the external guru is an indispensable necessity.
678. The guru dwells within and the guru exists externally too, the external guru helps us to unite with the inner sadguru.
679. For the entire world to become spiritual at once is not feasible,
since all of existence follows a natural order, this is not tenable.
680. It is a law of nature that diversity emerges from unity, therefore it is best to support and encourage diversity.
681. It is not possible for householders to always perform, all their worldly work in a selfless manner and form.
682. But through the service of others, selfless work becomes possible,
keep aside a fraction of your time for this which is quite feasible.
683. If all the people gathered together to do their bit, through their seva the whole world would benefit.
684. The scientific basis for marriage is better as such, love and affection matter as well, but not as much.
685. If properly regulated, the relationship between man and woman is spiritual,
when it is not disciplined and harmonious, it is termed improper and sinful.
686. Tantric sadhanas for householders are generally prohibited, only those who are free from vices and flaws are exempted.
687. During conjugal relations most people forget themselves completely,
one should try to absorb the mind in the Self at this time as in bhakti.
688. The act is not sinful when it follows dharmic injunction, and when performed for the purpose of procreation.
689. Begetting progeny is a responsibility towards family and society,
but one should abide by the norms of restraint and acceptability.



690. All acts of auspiciousness have an established rule and a way,
and this includes sexual relations for it is not beyond its sway.
691. Brahmacharya is living in a state of heightened consciousness,
its foundations are self-restraint, purity and immaculateness.
692. From this extensive perspective, even a married person can attain this state,
follow the codes and know that brahmacharya and marriage are not separate.
693. Having sexual relations in the day causes the pranas to be expended,
on the path of brahmacharya, night is the time that is recommended.
694. For gaining advancement in the spiritual life,
one does not have to leave husband or wife.
695. It is best for householders to be self-reliant and have independence,
for dependence on another can never bring peace and happiness.
696. Cows are an asset for the householders to avail,
for they provide calves, milk and fuel without fail.
697. Tending to cows needs to be done by the sensitive, strong and able,
for cows need nurture, love and attention to be healthy and reliable.
698. Cows should not be tended by the ill,
since they tend to be very susceptible.
699. Spend time in solitude if you wish to achieve something in your life,
staying away from your present situation where challenges are rife.
700. At such times self-reflection has great utility and power,
through self-reflection alone does a strong resolve flower.
701. Any decision taken in a moment of disappointment can never be a success,
make positive decisions in a mood of hope and optimism for your progress.

702. Those who aren't inclined to marriage or family,
are ideal workers for the development of society.
703. If it is the need of the hour to build the society and nation,
then enthusiastically come forward with your participation.
704. The belief that others are at fault is the real fault actually,
the wise should strive to find their own faults continually.
705. As they say, it takes two hands to clap and there are miles
to go,
we should endeavour to come together and build our
tomorrow.
706. It is certain that you create your own fortune and destiny,
realize that the light is within you, nurture it for posterity.
707. It is foolish to search for the light in things external,
it lies within, harness it to attain your true potential.
708. Assign tasks to people based on their capability,
let not your decision be based on sentimentality.
709. A truly happy family is one that gathers together,
every evening to sing kirtans with joy and cheer.
710. In this world it is inevitable that one will face sorrows,
if you try to avoid them disappointment surely follows.
711. Sorrow is a reality and happiness is its shadow,
seek out sorrow and happiness is sure to follow.
712. This is the reason that saints and sages say,
visit an ashram and lead life in a simple way.
713. Partake of dry bread and sleep on the bare floor,
then only can you learn the reality of life for sure.
714. Blessed and blissful indeed is self-imposed poverty,
it is a confluence of sacrifice, restraint and austerity.
715. Just as the wick of a lamp must burn to create illumination,
so must a man bear suffering to progress and gain
realization.
716. Along with life, God has bestowed everyone with
discrimination,
to say that God is making me do something is thus a
contradiction.
717. To perform actions, man has total independence,
he is the doer and the enjoyer of the consequence.
718. God is not responsible, and hence not to be blamed for your
action,

the onus is on you to follow the indicated path with discrimination.

719. Austerity, sacrifice, dispassion, devotion, purity and surrender,
are the six doors to the house of God which allow one to enter.
720. Spiritual life is tough as there is no easy path to lead you there,
the pathway is obscure and is only meant for the ones who dare.
721. The body is like a temple and the mind like the flag on top,
the temple remains still but the flag flutters without a stop.
722. While the mind-flag flies and soars high in the skies,
the body-temple should stay steady, so say the wise.
723. If the body along with the mind starts to move here and there,
this will certainly bring ruin, therefore remain alert and aware.
724. Negative thoughts are bound to come up in the mind,
feel not guilty, for this is the way the mind is inclined.
725. It is natural for the internal samskaras to manifest,
worrying about them will just cause mental unrest.
726. Just observe these samskaras with the attitude of a drashta,
a witness,
no one on this planet has a heart totally filled with purity and goodness.
727. Everyone is affected by worry, fear, greed and jealousy,
so long as they flourish within, it is hard to attain purity.
728. It is futile to berate yourself over this and feel remorseful or guilty,
practise surya namaskara and Gayatri mantra to transcend your frailty.
729. While doing surya namaskara, pray to the sun,
'Give me light, give me strength, O luminous one!'
730. When the roots of desire are cut, the negative thoughts are eliminated,
that is why a life unencumbered by desires and cravings is necessitated.
731. Life passes by in the vain attempt to fulfil wishes and whims of the mind,



- but these can never be satisfied, there will always be more that you find.
732. Make repeated, concerted efforts to understand the realities of your life,
renunciation of desires is the secret that brings success and ends all strife.
733. If you accept and identify with your sickness or disease, you become the patient and your troubles never cease.
734. But if you perceive yourself as say, an artist, scientist or musician,
the disease vanishes, as if by the wave of the wand of a magician.
735. Paramahansa Ramakrishna and Swami Vivekananda suffered from cancer and diabetes,
however neither of them allowed the disease to supersede and hamper their abilities.
736. Remaining absorbed in sadhana, these obstacles they did not heed,
and thus their lives were successful, the diseases could not impede.
737. If you establish an identity with your ailment or illness, a patient you will always be, far from health and wellness.
738. To develop self-discipline and the attitude of selfless service, one must cultivate self-knowledge, there is no better practice.
739. Householders as children of God should pray to him for his blessing,
the balance between yoga and bhoga is the most important learning.

3. *Teachings on God*

740. Speaking conclusively on the subject of God is an impossibility, therefore have the great sages and saints declared 'neti, neti'.
741. Each one perceives the divine as per their emotion, be it formless or with a form, beautiful or fearsome.
742. All forms of the divine are created through deep feeling and adoration,
contemplate and accept God as per your own inclination and realization.



743. The conscious energy that pervades all creation,
is termed as God by men of insight and wisdom.
744. It is up to you to call this power by any name you wish,
whether Rama, Krishna, Jesus or Allah as you cherish.
745. He is the prana of pranas, the breath of breaths.
He is verily the life force of every being that exists.
746. He is the real doer and the moving force behind this universe,
He is complete and so is everything that He has brought
forth.
747. The message of the divine is indescribable and beyond
speech,
it can manifest as light which the normal eyesight fails to
reach.
748. The divine power can also manifest in a myriad of symbolic
and esoteric forms,
like divine beings, geometrical shapes, flowers or the moon,
there are no norms.
749. Just as a lover sees the beloved everywhere and in
everything,
the divine is also seen by the devotees as per their own
feeling.
750. A narrow perspective makes one perceive God and the
world as far apart,
transcend this limited vision to realize they have been one
from the start.
751. God can be seen as a fatherly or motherly figure,
the more natural option is of course the mother.
752. It is not necessary to know or understand the divine,
a personal experience of the Lord is indeed quite fine.
753. When you purify yourself by loving, giving and serving,
rest assured that the experience of God is in the offing.
754. Unless you perform service lovingly and selflessly,
the experience of God will not be possible surely.
755. Follow these methods to clean your instrument of perception,
you will receive God's grace after completing the purification.
756. This divine experience can be attained in many ways,
through feelings, inspiration, music or the inner gaze.
757. Sometimes it can even come in writing quite nigh,
like Moses received on the summit of Mount Sinai.

758. God is always very close to us like a dear friend,
but we are blinded and can't see him till the end.
759. Kabir spoke the truth about the glory of the divine,
manifesting in every speck of creation does He shine.
760. Prophet Mohammed also spoke of God as being very close,
nearer than the arteries through which your life-blood flows.
761. It is sad that we who possess the spark of divinity,
behave like the hapless victims of a great calamity.
762. God is ever protective of his children like a mother,
especially those who exhibit humility and surrender.
763. For the upliftment of the world God chooses the perfect
person,
who can work constantly but he too is tested in a fiery
cauldron.
764. Appreciate God's grace whenever you find yourself in
difficulty,
it has come to awaken you, hence see it as a great
opportunity.
765. Recall Jesus, Gandhi, Rama or any such great personality,
enduring sorrows and travails, they achieved immortality.
766. Know that whatever is granted by God is for the benefit of
one and all,
therefore, accept gracefully God-given sorrows and joys,
great or small.
767. The will of the divine manifests itself universally,
it is the supreme power that runs the world truly.
768. When you go beyond the limitations of the mind,
you will experience within, this truth most divine.
769. Then there is no longer any doubt or strife,
about what to do and how to act in your life.
770. Whatever one receives and attains in this life is the will of
the divine,
this is the philosophy through which eternal joy and bliss can
shine.
771. Divine will is supreme and man is just His instrument,
leading life according to His will leads to fulfilment.
772. You are the chariot and God the charioteer,
remember that by His will you are steered.

773. God is beyond the realm of the senses and the mind,
His experience is possible once your chitta is refined.
774. Once the divine is experienced the attitude of doership ebbs
away,
one who has glimpsed the Truth is unable to describe it in
any way.
775. Fortunate is the one who can contemplate upon this divine
entity,
since other people or forms of life do not have this blessed
ability.

4. *Teachings on bhakti*

776. Just as flowers are blessed with fragrance and the moon
with moonlight,
so does *bhakti*, devotion for the divine, residing in every
heart shine bright.
777. As coolness and heat are natural qualities of the moon and
sun,
so too, faith and devotion are inborn qualities in every
human.
778. Faith and devotion are not something external,
manifesting in the heart, their source is internal.
779. As there is potentiality of butter in milk, of a tree in the seed,
so too the capacity of faith and devotion in man lies
concealed.
780. Always cultivate the two qualities of faith and devotion,
devotion depends upon faith as its basis and foundation.
781. Just as a seed needs the right soil and water to sprout,
inspiration is necessary to awaken faith and draw it out.
782. The first inspirer is your mother, the second your chosen
deity,
the third inspirer is your Guru, and all three are quite
necessary.
783. If in one's mother there is no faith or trust,
there can be no awakening, as this is a must.
784. One must really strive to develop a relationship with the
divine,
whether as mother, father, servant or even as an enemy is
fine.



785. Just as deluded men are attached to wealth, women and wine,
in a similar way one should develop attachment for the divine.
786. Like a mother ever aware of her child in every situation,
immerse your being in God with such a deep connection.
787. By nature, the emotions of people are dual,
most emotions are worldly, the rest spiritual.
788. Spirituality grows gradually and then thrives,
in the company of saints and their sacred lives.
789. Then devotion to the Guru dawns, and finally faith in God,
the bhakti that develops in this manner remains steadfast.
790. An intellectual relationship with God can never transform
into devotion,
as it cannot help to transcend the mind and attain complete
absorption.
791. Even if for a moment, pure devotion is able to arise,
the whole world fades into oblivion, this is no surprise.
792. If the mind is naturally inclined towards faith and devotion,
then bhakti is the best method to pacify mental agitation.
793. When bhakti intensifies meditation occurs spontaneously,
therefore try to develop bhakti seriously and passionately.
794. Bhakti is the confluence of all emotions dwelling within the
heart,
the entire creation is felt within when bhakti's awakening
does start.
795. The dissolution of the limited self in the supreme divinity,
is the grand culmination of the path and process of bhakti.
796. Just as a drowning man makes every effort to survive,
towards the divine, a true devotee shows a similar drive.
797. In this process all sense of selfish arrogance fades and
subsides,
the individual identity evaporates, only the divine deity
abides.
798. For bhakti, fasting is not a requisite,
though for physical health it is a fillip.
799. On the path of bhakti, good health is indispensable,
therefore fasting in a moderate way is most beneficial.
800. Just as all the rivers come together and create the ocean,
similarly in bhakti all auspicious acts reach their culmination.

801. A bhakta purifies his entire family and ancestry,
the parents are very gratified by such a devotee.
802. The pure and sacred land where his birth took place,
forever becomes filled with joy, prosperity and grace.
803. The intimate relationship experienced by the devotee,
with the divine, motherly creator of all is called bhakti.
804. This connection is esoteric and the experience cannot be
expressed in speech,
the devotee becomes totally absorbed which is a state
otherwise hard to reach.
805. Bhakti is deemed to be the easiest spiritual practice,
indeed it is nothing but pure love shorn of all artifice.
806. Worldly love is neither pure nor elevating,
it only creates attachment and suffering.
807. Love expressed only through the body, mind or feelings is
not complete,
feelings are merely the instrument to express something
subtle and deep.
808. In the world there are four kinds of devotees,
the first kind prays for removal of difficulties.
809. The second kind wishes to attain something, the third kind
wants to know something,
and the fourth kind is simply overcome with love without
wishing to attain anything.
810. Faith and belief are the two foundations of bhakti,
they are not seen outside, but only exist internally.
811. Just as the connection between man and sense objects
leads to attachment or asakti,
similarly the relationship between man and God leads to the
state of devotion or bhakti.
812. Both affect the individual quite strongly at a psychological
level,
and like electromagnetic waves, their measurement is possible.
813. Bhakti influences the blood pressure and body metabolism,
the total effect is very beneficial upon the whole organism.
814. Experiencing God, the devotee is fully absorbed in it,
full of peace and bliss, he delights in his own spirit.
815. When one sings bhajan-kirtan unreservedly with the attitude
of bhakti,

there flows peace in the mind and beneficial chemicals within the body.

- 816. Bhakti is not only a path to attain divinity, but also a foundation for culture in society.
- 817. In times to come, bhakti will undoubtedly create a connection, between bhoga and yoga, the outer and the inner dimension.
- 818. Bhakti should be seen as a flame, fiery and bright, which sustains and spreads human culture's light.
- 819. Faith and belief are two qualities which are still in a raw condition, but the product of these two is bhakti, pure and refined devotion.
- 820. Remember that bhakti is the best remedy for many a psychological illness, faith is like the syrup taken with the medicine to bring in some sweetness.

5. *About the guru-disciple relationship*

- 821. Regarding the guru, the disciple must always remember this principle:
it is easy to be a guru but it is very difficult to become a true disciple.
- 822. Until a disciple's consciousness attains depth and intensity, his bulb will not light up despite the guru sending electricity.
- 823. The disciple must be ever-alert and become very receptive and open,
with total absorption he should follow and obey the guru's instruction.
- 824. Every guru is the source and repository of the Divine Light, no guru should be seen as small or big or in any such light.
- 825. One should never make any comparisons between various gurus,
disciples should remember this in the times of blame and abuse.
- 826. Joy and sorrow, youth and old age, wealth and poverty – in these experiences the aspirant expends a lot of energy.
- 827. When the mind is able to remain stable and balanced, only then does the aspirant become truly independent.
- 828. Some aspirants can be misled and weak by such temptations,



therefore they must be alert and dispassionate in all situations.

829. Another essential quality of a disciple is purity of mind, without this quality his actions are of an inauspicious kind.
830. No one is ever the guru's beloved or favourite, purifying the disciple's mind is his sole object.
831. A disciple must not allow his ego to be nourished through negligence,
this creates an obstacle in receiving the guru's grace and benevolence.
832. To have absolutely no attraction for anything whatsoever, endows a disciple with true freedom that lasts forever.
833. When the mind is completely free from any binding, then it results in a deep and powerful understanding.
834. Total freedom wherein the aspirant is not affected by any obstacle,
such kind of special quality is what the guru expects in the disciple.
835. When the guru and disciple become of one mind in reality, then the disciple's devotion grows in strength and intensity.
836. At that time, established firmly in his soul, the disciple experiences the guru;
although the guru is an external person he becomes an internal presence too.
837. Guru is the electricity and the disciple the electric light, when the current flows the light should shine real bright.
838. It is not the guru's fault if this does not occur, it just means the disciple's receptivity is poor.
839. Even after dropping the mortal coil the guru does not aspire for moksha,
instead, the guru resides on the internal plane and blesses the shishya.
840. If the guru and disciple truly merge together,
the guru inspires and energizes him forever.
841. If a persevering disciple truly aims for self-improvement, the guru becomes the royal path for this development.
842. When guru and disciple are not absorbed in one another, they are never able to truly become one with each other.



843. The biggest enemy between a guru and a disciple,
which erodes their connection is the ego-principle.
844. The mala and mantra establish the guru-disciple relationship
and connection,
the mantra symbolizes the guru and the mala becomes the
means of meditation.
845. These two always remind the disciple of this strong connection,
if the disciple is alert and attentive, the guru is never forgotten.
846. In the course of time, the seed will flower and spread its
fragrance,
this is the guru's belief when he elevates the disciple's
consciousness.
847. But until a good disciple sprinkles it with the water of
devotion,
this seed cannot be expected to reach the stage of
germination.
848. Sincerely feeling the presence of the guru within,
regular japa of the guru mantra should one begin.
849. When the disciple's consciousness reaches a high level,
total oneness with the guru becomes real and tangible.
850. A strong bond is created between the two, whether near or
far,
their mutual connection remains steadfast just like the Pole
Star.
851. The unity which guru and disciple experience is of a very
refined quality,
nothing close to this exalted state of love is possible in
ordinary society.
852. Dedication and surrender towards guru is absolutely
essential,
for the guru-disciple relationship to reach its fullest potential.
853. Dedication means complete oneness, total unity,
a connection that always maintains its continuity.
854. When you contemplate about the guru,
and a feeling of absorption arises in you,
855. that is when you can consider the dedication to be complete,
and then the guru's grace and energy will make you replete.
856. When the disciple's dedication and devotion reaches its
zenith,

oneness with the guru becomes a living reality, not a mere myth.

857. A good disciple can never fail, rather he will always succeed, if he follows the guru's guidance in thought, word and deed.
858. Only such a disciple can truly and sincerely say,
"I am your disciple, instruct me as you may."
859. The guru and disciple live their lives and duties independently,
but the guru can make the disciple exceed himself quite lovingly.
860. Even if a wife is a disciple, she takes on the form of *brahma-shakti*,
a good example is Ramakrishana Paramahansa and Sharada Devi.
861. Upon closing the eyes, when only the form of the guru is seen,
it means the guru-disciple relationship has become quite keen.
862. Such a disciple achieves the goal set by the guru,
and he is capable of becoming a fine guru too.
863. This guru-disciple relationship is very esoteric, sacred and shrouded in the deepest mystery,
without a guru, the disciple is lost and devoid of a disciple, the guru can't channel his energy.
864. Through the guru the disciple starts connecting,
with his spiritual core, his inner enlightened being.
865. In all truth, the soul of every human is the inner guru,
but this awareness comes through the external guru.

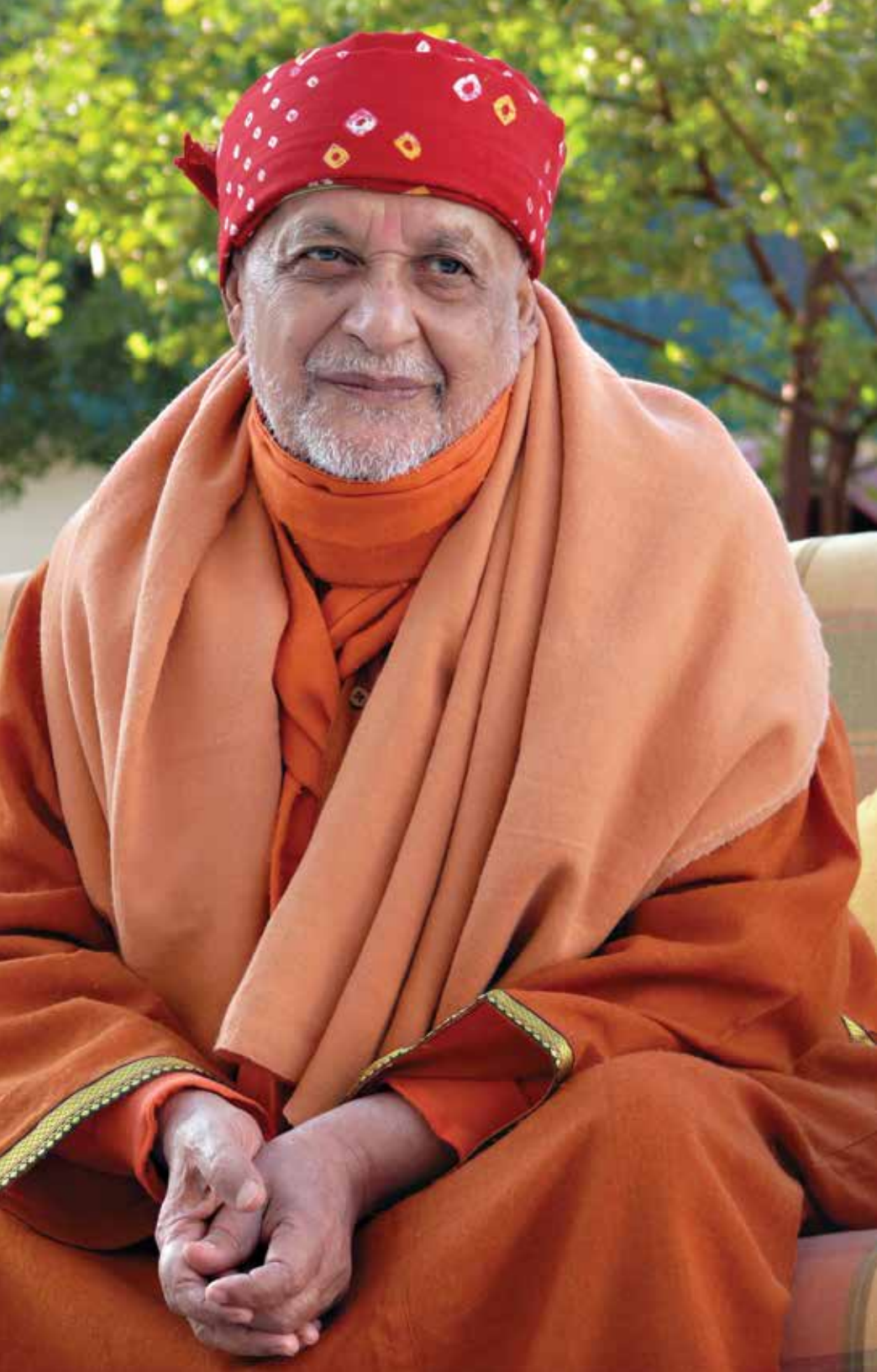
6. *Teachings for sannyasins*

866. Sannyasa is not just changing one's garb, name or nationality,
rather it is the complete transformation of one's personality.
867. A sannyasin is neither anyone's friend nor enemy,
treating everyone alike he moves happily and freely.
868. If one is able to perform his own last rites during his life,
he fears death no more, seeing it as the onset of a new life.
869. In a sannyasin's life there are four prescribed periods,
the first is to live with the guru for at least twelve years.

870. Living as a wandering mendicant for a similar period is the second stage,
establishing an ashram and staying there with disciples is the next stage.
871. Later even that third stage is to be renounced and surpassed,
the paramahansa now leads a solitary life of *kshetra sannyasa*.
872. Paramahamsas do not interact with anyone,
since they have neither duty nor obligation.
873. There is no give-and-take with anyone, nor do they give initiation,
they live in isolation and are completely absorbed in contemplation.
874. The sannyasin is his own helper, servant as well as support,
through self-sufficiency he realizes sannyasa's true import.
875. The *Bhagavad Gita* is the perfect guide for sannyasins undoubtedly,
they must regularly study the *Gita* and mould their lives accordingly.
876. All sannyasins should be infused with the spirit of atmabhava,
only then can they be truly qualified to perform seva at large.
877. When another's experience feels like one's own,
then alone can atmabhava be realized and known.
878. Then one begins to feel another's adversity,
in exactly the same measure and intensity.
879. Presently the population is growing at a brisk rate,
which the tradition of sannyasins helps moderate.
880. Sannyasins can also alleviate unemployment,
by facilitating rural growth and development.
881. A sannyasin does not entertain any desire for enjoyment,
he accepts whatever comes his way with total contentment.
882. The easiest sadhana is the service of divinity in the form of humanity,
which can be done by a sannyasin or a worldly person with equal ability.
883. A sannyasin should follow the dictums of karma yoga to the letter,
if he is erudite, knowledgeable and eloquent, so much the better.



884. This is what a sannyasin has to say in relation to God,
"I joyfully accept all, whether a reprimand or a reward."
885. The name of the Lord is the sole refuge and support for a
sannyasin,
pride in one's scholarship and intellect will surely lead to his
ruin.
886. The sannyasin who practises devotion for its own sake is
indeed excellent,
of course this is difficult, but one must continually strive
towards this end.
887. A sannyasin is never afraid of God or anyone indeed,
the only fear he carries is of committing a wrong deed.
888. A sannyasin's life is totally dedicated to humankind,
neither does his body belong to him, nor the mind.
889. A sannyasin uses body and mind for the sake of another,
this is the eternal tenet that he must always remember.
890. Sannyasins have a great ideal to follow and a grand aim to
accomplish,
towards the nation and the whole world they must offer
diligent service.
891. A sannyasin must be humbler than a blade of grass and
display great tolerance,
by offering respect to everyone, a sannyasin must exemplify
utmost benevolence.
892. One cannot be a sannyasin if one always seeks happiness,
and is incapable of living in a situation of inconvenience.
893. Each action of a sannyasin must be inspired and guided by
the idea,
that out of the four purusharthas, his are only dharma and
moksha.
894. Even an unsuccessful sannyasin is superior to a successful
householder,
therefore become a sannyasin now without wasting time to
ponder.
895. A sannyasin is always the servant of others and has no
personal rights or privileges,
his only responsibility is towards fellow beings, whether they
live in towns or villages.



896. For a sannyasin the only right is doing one's duty,
he should strive to live this ideal in its full totality.
897. A sannyasin does not live merely to fill his belly,
his only motive is the selfless service of humanity.
898. A sannyasin does not believe in any special name of the divine,
for he knows that all the names of the divine are equally fine.
899. Though God is beyond all names and forms,
He is approachable through any of His forms.
900. There is no age limit for anyone wishing to take sannyasa,
if this inclination exists even in a child, the child can so ask.
901. There is no surety or security in sannyasa.
if you want security, then take not this path.
902. Both sannyasins and spiritually-aware householders,
can pass the tests of spiritual life with flying colours.
903. A sannyasin should adopt a small barren place,
aiming to transform it into a fertile green space.
904. A sannyasin is never enslaved by orthodox conventions,
he is always in control of his sensory and mental functions.
905. Sannyasins must be able to manage without hesitation,
each vagary of their mind and every negative emotion.
906. A sannyasin does not don geru robes in order to attain
liberation,
but to serve everyone and thus progress towards self-
purification.
907. A sannyasin is not tied down by the bonds of nation or
religion,
rather he lives independently and is beyond any such
distinction.
908. Sannyasin! You may gain some disciples but you are not a
guru,
wealth may come but it is not yours, always know this to be
true.
909. Even if you acquire a building or an ashram,
never think of it as your personal possession.
910. You are not working for earning fame and recognition,
serving one and all should be your foremost intention.
911. A sannyasin must always remember that his guru is never
separate from him,

though they may be physically apart, the guru is always firmly established within.

- 912. When the time comes for a sannyasin to go out into the world and leave his guru's ashram, like a caterpillar which emerges as a butterfly, he too undergoes a complete transformation.
- 913. When householders participate in karma after renouncing the attitude of doership, they are called karma sannyasins and considered part of the sannyasa fellowship.
- 914. The greatest enemy of a sannyasin is his pride and ego, forever seeking respect and honour, it refuses to let go.
- 915. The foundation and hallmark of a true sannyasin is internal discipline, otherwise anyone can put up the outward show of being a sannyasin.
- 916. If someone is capable of regulating and disciplining, his mind and emotions then he is truly a sannyasin.
- 917. A sannyasin should always bear one word in mind – and that is yoga, the future culture of humankind.
- 918. The sannyasin's duty towards yoga is simple and unassuming, to conduct yoga classes, lectures, propagation and training.
- 919. Until the teachings of yoga have reached all humanity, your sannyasa will not be considered complete by me.

7. Teachings related to yoga

- 920. Yoga is a complete science of mind, emotions and body, therefore it should always be practised by everybody.
- 921. The literal meaning of the word 'yoga' is union or meeting, in relation to yoga vidya this takes on a very special meaning.
- 922. When the universal and individual consciousness achieve unity, that is when the goal of yoga is attained truly and completely.
- 923. Maharshi Patanjali has described the eightfold yogic path very succinctly – yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi.

924. Ahimsa, satya, asteya, brahmacharya and aparigraha.
each of these five is considered to be a yogic yama.
925. Shaucha, santosha, tapa, ishwara pranidhana and
swadhayaya,
each of these is considered to be the corresponding niyama.
926. By following these important yamas and niyamas sincerely,
one will become strong in body, mind and spirit undoubtedly.
927. There are three kinds of bodies – gross, subtle and causal.
the gross body is perishable but the causal body is eternal.
928. If yoga is practised with faith, awareness and regularity,
the practitioner's being is filled with energy and vitality.
929. Man is an expression of the mind really,
the body serving as its vehicle merely.
930. So yoga is defined as curbing of the mental vrittis by sage
Patanjali,
hence, make all efforts to control each and every mental
tendency.
931. Preliminary methods to achieve this are asana and
pranayama,
which are to be followed by the powerful practice of
pratyahara.
932. There are many asanas and pranayamas in the scriptures,
you must learn these practices from experienced teachers.
933. There are two energy currents which constantly flow through
the pranic body,
they are *ida* and *pingala*, which flow in the left and right
nostrils respectively.
934. Ida relates to the mental activities and pingala to the physical,
when they are balanced, they work in a manner most optimal.
935. Pingala is connected with the left side of the brain,
and ida with the right side, so the yogis proclaim.
936. When prana flows strongly in one nadi, in the other it is
weak.
This alternation of prana in the two nadis can easily be
perceived.
937. When these two nadis flow in balance and harmony,
it gives rise to sushumna, the flow of a third energy.
938. This energy flows through the middle of the spinal column,
when it gets awakened, one must not undertake any action.



939. At this time one should only meditate, and realize the self, any other activity performed in this period can be perilous.
940. In brief, one can say that yoga is rigorous discipline, of body, mind, and all the other dimensions within.
941. When one is disciplined, correct and balanced instruction becomes possible, practising yoga without proper guidance or instruction can be problematic.
942. Always remember that during brahmamuhurta, there is total balance between ida and pingala.
943. Brahmamuhurta is the best time for meditation and yoga, therefore one must wake up at this time and do sadhana.
944. When practised at sunrise in a clean place on an empty belly, this yoga sadhana proves to be most beneficial undoubtedly.
945. When yoga is practised with regularity and faith over a long period of time, it creates a firm base.
946. Nadi shodhana is deemed one of the best pranayama practices, its regular practice purifies the subtle nadis and energy vortices.
947. The yogis describe the left side of the brain as the centre of physical activity, while the right side of the brain is described as the centre of mental activity.
948. Practising nadi shodhana pranayama methodically, balances these brain hemispheres slowly but surely.
949. The main cause of illnesses is the tension which draws the mind like a powerful magnet. Therefore one must remain alert and make every effort to protect oneself from its ambit.
950. Physical, mental and emotional – these are the threefold tensions, which give rise to many physical ailments and mental aberrations.
951. Asanas help relieve physical tensions, pranayamas the mental ones, while japa helps pacify the tensions arising from negative emotions.



952. The attainment of higher consciousness is the goal of all sadhaks,
this can certainly be achieved through systematic yogic methods.
953. If there is control over the mind then meditation becomes easy and successful,
but in the case of an ailing or agitated mind, other yogic practices are helpful.
954. In yoga the law of karma is considered very important, its application can be seen in each and every moment.
955. Kriyamana karmas are being performed now and sanchita karmas have already been done,
the third kind are the prarabdha karmas which have matured and whose fruits have begun.
956. Improving the kriyamana karmas is possible, and important, therefore use your willpower and always be alert and vigilant.
957. A spiritual attitude is necessary in order to create a balance in the sanchita karmas,
but there is no remedy that can be applied to alter the matured prarabdha karmas.
958. The prarabdha karmas have to be experienced and exhausted no matter what,
a wise person goes through these experiences with a smile, but others cannot.
959. The unwise only make themselves more miserable and sad by grieving,
the practice of karma yoga is the best way to rectify this shortcoming.
960. Karma yoga is the performance of actions without any selfish propensity,
whatever actions you perform, offer their fruits to the supreme divinity.
961. Good, virtuous thoughts give birth to good samskaras without a doubt,
they are like seeds which accompany the spirit and eventually sprout.
962. Therefore, always remain alert and aware,
so you can create the best samskaras here.

963. Yogis say that there are four main divisions of yoga – karma yoga, bhakti yoga, raja yoga and jnana yoga.
964. Karma yoga is recommended for dynamic persons, while bhakti yoga is excellent for the emotional ones.
965. Jnana yoga is efficacious for contemplative personalities, and raja yoga is best for those with psychic propensities.
966. Again raja yoga includes within itself many a different yoga, like hatha yoga, laya yoga, kundalini yoga and mantra yoga.
967. Tantra yoga is the highest cumulative form of all the various yogas,
and kriya yoga is the most effective system amongst all these yogas.
968. All yogas are needed if you wish to improve mentally and physically,
therefore, practise integral yoga progressively and systematically.
969. Some people think that yoga can cause trouble and suffering,
this is completely baseless and due to lack of understanding.
970. Yoga does not place any restrictions upon its practitioners,
one who wishes to practise can do so without any fetters.
971. It is not at all necessary to don guru robes, shave one's head,
or learn Sanskrit to follow the path of yoga and forge ahead.
972. Yoga does not advocate escaping away from life,
rather it is an integrated lifestyle without any strife.
973. Faith and practice are the pillars that hold the edifice of yoga upright,
to be without faith is like leading your life without the benefit of sight.
974. A householder who practises yoga sincerely and regularly,
and knows the yogic principles can teach yoga quite capably.
975. Learning how to practise yoga by reading books is not recommended,
it is necessary to have a teacher who is competent and well-rounded.
976. Only a teacher knows the art of teaching through experience,
this holds true not only for yoga but practically every science.

977. In present times the teaching of yoga is very important, otherwise the very existence of humanity is threatened.
978. All sincere yoga teachers must always remember, that they are the flag bearers of a future culture.
979. Peace is only possible by engaging with life, not escaping from it,
to achieve this, practise karma yoga with a selfless, positive spirit.
980. Practise kapalbhati, tratak, basti, dhauti, nauli and neti, these are the prescribed shatkarmas for physical purity.
981. The functioning of the brain and lungs is enhanced by kapalbhati,
while tratak leads to improvement in one's mental and visual acuity.
982. The nasal passages are cleansed through neti, and the large intestines by the practice of basti.
983. Dhauti and nauli are practices for the digestive area, all these useful techniques form a part of hatha yoga.
984. Many yogis call this physical purification *ghatashuddhi*, which is most essential for one's health and harmony.
985. Spiritual life and material life, both of them are quite necessary,
incomplete without the other, they are mutually complementary.
986. Just as a bird needs two wings to fly in the sky, so does a person need both aspects to soar high.
987. The life of a person will unfold as it has previously, but with the practice of yoga it will pass more joyfully.
988. Yogis speak of the causal body as the spirit, the ultimate experience of life is to realize it.
989. This is the final goal and attainment of yoga as well, although to have this experience yoga is not essential.
990. Many have had this experience without practising yoga in this life,
this is possible because of earnest sadhana practised in a past life.
991. Man's life is rendered fruitful and successful automatically, through virtuous deeds performed for the benefit of many.



Chapter 8

Satyam speaks about his personal experiences

992. In my life I have had many wonderful experiences,
I was raised in a rich family with many conveniences.
993. Five hundred sheep was our flock, with ten dogs to keep
them from running amok,
A dozen or so horses in our stable, and a retinue of staff to
keep everything workable.
994. As a young man I was a very hard taskmaster,
taking to task any staff, such was my temper.
995. Later I realized that my behaviour was inappropriate,
for every person possesses a degree of self-respect.
996. Through this I learnt a valuable lesson that with love and
respect,
I would get much better work from them than I could ever
expect.
997. I gained many experiences with my Guru as well,
to type, translate and write, I became quite capable.
998. I was tempered to bear many lows and highs,
I learnt to be *vyavahar kushal*, worldly wise.
999. The mantle of the Guru went to my Guru bhai,
now Chidanandaji is the Guru and not my bhai.
1000. His worship follows the ancient guru tradition,
he is not his parents', but the Guru's creation.
1001. Likewise, I am the child of my Guru, he made me what I am
today,
my parents only presented me as raw material, as
unmoulded clay.
1002. Moulding and maturing my ways, he baked me till the fire
burnt away
all the weaknesses and vulnerabilities that could have led
me astray.
1003. He gave me a goal in life that was lofty and inspiring,
from a stone he chiselled me into a beautiful carving.
1004. He was my philosophers stone,
like brilliant gold soon I shone.
1005. A sadguru does not merely reform,
but casts disciples in his own form.



1006. At a Christian school in Munger, I said that the Bible spoke
of yoga profound,
they were greatly impressed and in that school yoga
practices still abound.
1007. Once I told my Muslim brethren in Baroda,
that in every namaz they perform yogasana.
1008. Five times every day, this is the way they pray,
no one else does it this way, wouldn't you say?
1009. So inspired was a devout, learned man,
that he wrote a book on Yoga and Islam.
1010. It influenced and inspired many an educated person,
to practise yoga, as it is a science and not a religion.
1011. When life led me to the region of Deoghar,
I came to know each and every neighbour.
1012. For I always believe that with a neighbour,
good and friendly relations should prosper.
1013. Only if my advice and guidance is welcome,
do I offer it to people to help them some.
1014. To meet the sea the river flows onward,
so have I always been moving forward.
1015. After leaving home I did not ever return,
and the same story with my Guru's ashram.
1016. Leaving Munger I eventually settled here in Rikhia,
now I have no desire to revisit the Bihar School of Yoga.
1017. My travels continue till I reach my divine abode,
my time to depart is coming, the signs forebode.
1018. The search for my bond with God has been my quest,
for fifty years I have been continually trying my best.
1019. I have searched with patience and zest,
hoping that He will pass me in this test.
1020. Human attachments lead to lack of will and energy,
I have never liked this clinging human tendency.
1021. I ask you not to create relationships with me,
as a sannayasin I will stay, I state emphatically.
1022. I do not wish to be followed by a multitude,
I simply want to live in the forest of solitude.
1023. I never even dreamt in my childhood days,
that I would be following a sannayasin's ways.

1024. I was under the impression that all I did was my creation,
now it is clear to me that it was all divine instrumentation.
1025. Thus commenced the yoga movement, my calling,
the people of Munger stood with me in thick and thin.
1026. Across the river Ganga they would come,
bringing us foods that were wholesome.
1027. Before I came to Rikhia I was perturbed and filled with
unease,
wondering when would I find the Lord, but now I am at
peace.
1028. The Bible says, my father and I are one,
but for me this did not stand to reason.
1029. For I know that He is the mighty, luminous sun,
while I am just a tiny speck, a mere reflection.
1030. Bhakti is the path that is suitably fine,
for those who wish to see the divine.
1031. But there is a barrier between my Lord and me,
the body, mind and emotions do not let me see.
1032. There is only one way to tear this barrier apart,
forge a relationship with God with an open heart.
1033. I've found my relationship, I am the servant, the master is He,
now all my deeds are the outcome of what He commands me.
1034. I do nothing of my own will or accord,
rather everything is offered to my Lord.
1035. I do japa and meditation too according to His instruction,
I would instantly leave them if I didn't get His permission.
1036. A lost one finds his way back home eventually,
whichever path leads to God is dharma really.
1037. Any other definition of dharma is not acceptable to me,
dharma is the connection between God and His devotee.
1038. Presently there is not a single vacant area in my heart,
like a booked hotel, I have reserved for Him every spot.
1039. I stayed at Mahatma Gandhi's ashram for a while,
and I got a chance to closely observe his lifestyle.
1040. He was a sannyasin through and through,
with that attitude everything he would do.
1041. After seeing the way he lived with non-attachment and
dispassion,

- I say that he is worthy of emulation by any householder or politician.
1042. Mahatma Gandhi's pursuit of his goal was quite relentless, he would personally attend to all aspects of his cleanliness.
1043. Water from the well he himself drew,
spun the wheel, made yarn as his fingers flew.
1044. Despite being occupied from morning till night,
he would do all his chores without any respite.
1045. To this day he is the most ideal leader in my opinion,
he surpassed us sannyasins even though a politician.
1046. He was instrumental in India gaining independence,
it was due to his courage and belief in non-violence.
1047. He was a quintessential man of faith,
self-reliant, devotee and a soul great.
1048. We live in the technological era presently,
but the next century will be the age of bhakti.
1049. Three desires plague everybody,
for wealth, spouse and progeny.
1050. Only after seeing these desires to fulfilment,
can people work for their own advancement.
1051. Following the path of restraint, I've avoided being
ensnared,
by the grace of God, I've reached the other side unscathed.
1052. In some there is also a fourth desire, for name and fame,
following the divine mandate of seva, I am not in the game.
1053. My attitude of a servant set me apart,
first I served my Guru, then I served God.
1054. It is said that the Guru should be patient and forbearing like
a donkey,
and the disciple should be obedient like a dog, then can he
find the key.
1055. For years in my Guru's ashram I did slog,
and now in God's service I am His dog.
1056. My temple is wherever I work and live,
my worship lies in whatever I do and give.
1057. My Guru would invite many a scavenger,
wash their feet and appease their hunger.
1058. If the capable sannyasins of India cannot serve the nation,
then such a self-centred life is worthy of condemnation.



1059. If they got interested, the burden on governments would
reduce,
the villages would prosper and there would be plenty of
produce.
1060. In my life, I came across many a sannyasin here and there,
but Swami Sivananda's nature and lifestyle was very rare.
1061. If he could give something to someone or arrange to have
him fed,
he would thank the recipient profusely for the contentment
he felt.
1062. His speech was sweet and often he would burst into
melodious song,
so impressive was his speech that around him many would
throng.
1063. He composed many beautiful songs of devotion and
instruction,
in Hindi, Tamil, English, Sanskrit and sang them with
perfection.
1064. He was a connoisseur and lover of music and dance,
he asked each arrival their skill and gave them a chance.
1065. Initiating women into sannyasa was his origination,
following him I also initiated them without hesitation.
1066. I am the chariot, God the charioteer,
I am the instrument, He the maker.
1067. Now that God is firmly established within,
He guides me to serve each and every being.
1068. I am the servant, He the master,
I just act according to his order.
1069. Only once in my life God I ever begged,
till now I am paying the price for what I pled.
1070. To fulfil my Guru's mandate, Him I did earnestly entreat,
as propagating yoga throughout the world was quite a feat.
1071. My heartfelt prayer was answered, and how!
I am always surrounded by unwelcome crowds now.
1072. No one now do I wish to meet,
for me, total solitude is a treat.
1073. Hear me, I am not a householder, kshatriya or sannyasi,
I am not male or female, nor brahmachari or vanaprasthi.

1074. Neither Guru nor disciple, neither Indian nor German,
nothing am I, just like the state of void before creation.
1075. Once in Ganga Darshan I was sitting on a platform,
when I heard a loud explosion just like a bomb.
1076. When I looked towards the source of the sound,
a very old, bearded man in white robes I found.
1077. He was moving swiftly and vanished in a trice,
leaving a pit whose depth I could not surmise.
1078. The next day there was only plain ground,
not a trace of anything unusual I found!
1079. The apparition to me was completely real,
I was awake and alert yet it seemed surreal.
1080. In one's life events like these may come and go,
one need not dwell on them, this much I know.
1081. In an underground room I spent three years of solitude,
immersed in deep sadhana with a determined attitude.
1082. For a sannyasin solitude is of great significance,
to attain a new understanding and experience.
1083. I have travelled door to door and shore to shore to fulfil my
Guru's mandate,
spreading the universal message of yoga, sufferings of
people I did alleviate.
1084. In my search for a Guru, I was blessed with one most
bountiful,
I was foolish, he was wise, I was angry, he was very
peaceful.
1085. He was the ocean of patience, while I had none,
he was established in truth, I slipped now and then.
1086. He was the embodiment of generosity and compassion,
I had neither, so I needed to be completely refashioned.
1087. Find such a Guru who is your completion,
otherwise your life will not come to fruition.
1088. To me religion is of no great consequence,
I consider humanity of utmost importance.
1089. Thereafter is loyalty to the motherland and then comes
religion,
if some religion is divisionary then it is of no use in my
opinion.

1090. It is my sincere wish that here none should really bother,
whether they are Hindu, Muslim, Christian or another.
1091. I once met a brickmaker in Rikhia living in total ignorance
and bliss,
when I asked him the question, he said, "I don't know what
is this."
1092. Hindu or Muslim, these words to him were quite unknown,
living without these differences he has evolved and grown.
1093. Wouldn't it be great if this attitude we could replicate!
Between Hindus and Muslims there would be no hate.
1094. The life of a Master is formidable,
in fact for many it is impossible.
1095. It involved a lot of constant effort and took many a year,
for me to live the lifestyle to which my Guru did adhere.
1096. My Guru was unique and hard to emulate,
but I have tried my level best till date.
1097. I have never had any financial worry or care,
my disciples and devotees have always been there.
1098. No wealth have I, not a single rupee do I own,
I have no attachments, as a mendicant I live alone.
1099. For many the life of sannyasa is a difficult proposition,
but I say that the worldly life is filled with trepidation.
1100. I was born in an atmosphere of opulence,
but none of it could sway my conscience.
1101. When I went to my Guru's ashram, an atheist was I,
living with him transformed me into a devotee by and by.
1102. The secret of my success is God's abiding grace,
and my self-confidence that nothing could efface.
1103. All through my life I have never asked for money,
it is possible to live a life of joy even without any.
1104. Kirtans turn my mind inward towards the divine,
my awareness soars, taking me to planes sublime.
1105. As my mind gets absorbed in the rhythm and melody
of music or mantra, it verily creates a divine rhapsody.
1106. When I established the ashram in Munger a while ago,
I was the teacher, cook and guru, really a one-man-show.
1107. Gradually it developed and soon gained acclaim,
Bihar Yoga Bharati has now risen to world fame.



1108. Now that all is done, to Rikhia have I come to settle,
not a person I wish to see, for it is really an obstacle.
1109. I have no disciples anymore, everything have I forsaken,
I am not a guru now, I have come here to be in isolation.
1110. To God's office I have sent my petition,
Each day patiently I await its admission.
1111. Moksha, nirvana or liberation have never been my cup of
tea,
as soon as I get a return-ticket, I will be back amongst
humanity.

— *Swami Pragyatirtha Saraswati*







The main thrust of Guru Bhakti yoga is to see guru as God incarnate. To experience the union of Guru and God is the expressive component of this philosophy. The doors of this yogic path are open to all. In this yoga, special emphasis is given to worship of the guru, through which guru's grace is received. Capable and dedicated disciples receive the fruits of this yoga very quickly. Guru Bhakti yoga is the foundation of all other yogas; it is the best of the best in all respects.

Satyam Aradhana is a collection of chants dedicated to our beloved Gurudev, Swami Satyananda Saraswati. It is a musical blend of gayatri, chalisa, ashtottarshatnamavali, sahasranamavali and his melodious biography. Published on the auspicious occasion of the Golden Jubilee of the yoga movement that Sri Swamiji heralded on the mandate of his guru, Swami Sivananda, this volume is a golden treasure trove to access and receive Sri Swamiji's grace, love and blessings.



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